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The Secrets of Prana, Pranayama & Yoga-Asanas

[ILLUSTRATED]

[2nd Revised Edition]

Swami Narayananda

PUBLISHER'S NOTE

"The Secrets of Prana, Pranayama & Yoga-Asanas"

There are many books dealing with **Pranayama** and there is much confusion regarding the word **"Prana"**. The word **"Prana"** has been very loosely used and many Yogic-students have been confused.

The present booklet being based upon the personal experiences of the Revered Sage, throws ample light on the topic and explains the delicate subject in a most scientific way. Swamiji has divided Pranayama into two parts in the book: i. Pranayama for Gaining Health and Happiness, ii. Pranayama for higher spiritual attainments. It also deals with selected Yoga-Asanas (along with illustrations) for the daily use of a modern man or woman. Any man or woman, married or single, strictly following the instructions can derive immense benefit and thus help in building a true, happy and healthy life which is a growing necessity of this nuclear age.

We sincerely hope that this booklet will be an eye opener to many and it will be hailed by one and all.

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The Secrets of Prana, Pranayama & Yoga-Asanas

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By

SWAMI NARAYANANANDA

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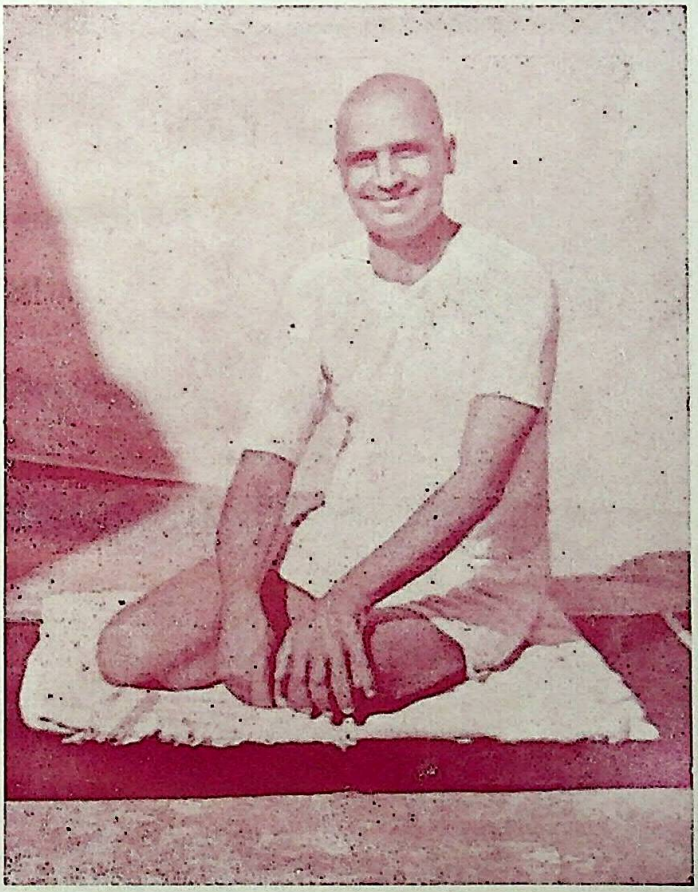
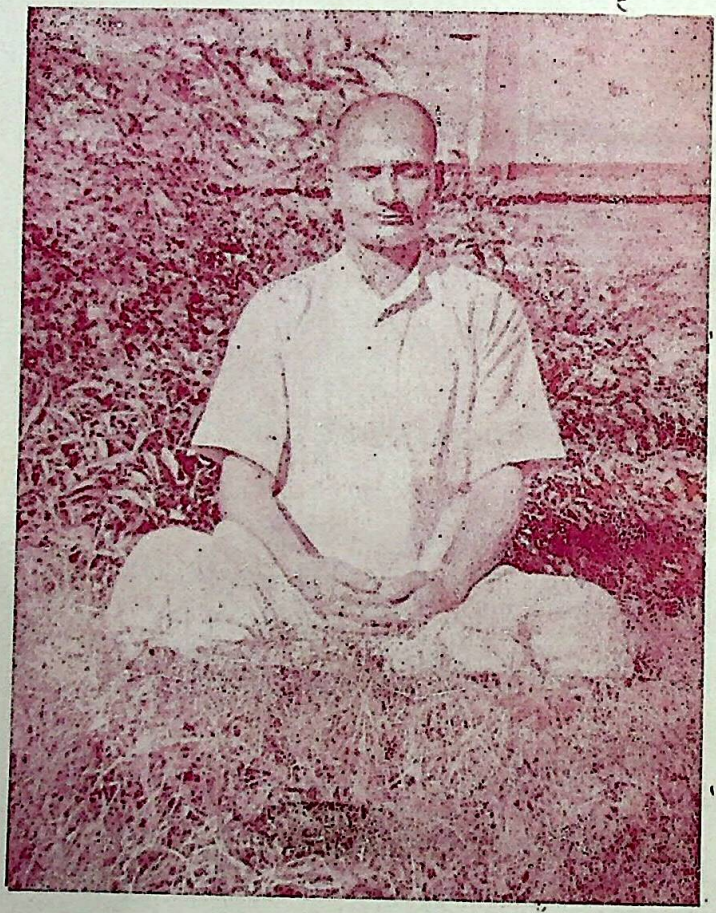
The Secrets of Prana, Pranayama & Yoga-Asanas

The Author . at the age of 58



"Health is wealth. A healthy body makes a healthy mind. Practice Yoga - Asanas, Pranayamas and meditation and enjoy good health, peace and Wisdom." — SWAMI NARAYANANANDA

The Author



In Deep Meditation

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PREFACE

We seem to be living in a very strange world. We have witnessed and have suffered from two terrible world-wars within a short span of twenty years; but we have not learnt a lesson yet and there is so much unrest in the world. Science is busy in finding out new destructive weapons and if a third world war were to come the whole world will be destroyed. People seem to have lost faith completely in Truth and in God and continue to strive for greatness and glory in the world with the help of false propaganda. "Repeat a lie often enough and it will stick" is the adage that warps their outlook. Possession of immense riches and the power to make their voice reach the four corners of the world seem to be considered enough for earthly grandeur. Many a man has attained greatness thereby and has assumed the role of an Avatara (Incarnation of God). Not only that he has even gone to the length of dubbing himself as the Creator of God. Twentieth century has produced many such weaklings, and the fact that they have thrived and attained success by false propaganda brings into limelight the religious bankruptcy of the world. Many of the so-called religious sects and institutions have also resorted to cheap false propaganda. They live in the glory of their

founders and their one aim is to grab money under the garb of Dharma, God and service to humanity. The present Indian Government also seems to be apathetic towards religion. In olden times it was the Emperors and the Kings who supported and protected Religion and Dharma. It was their patronage or otherwise that led to the rise and fall or ups and downs of religious movements and the establishment or extinction of many religious "Maths" and institutions. It may seem natural and even safe for a state like India with numerous religious creeds and sects not to patronize any particular religion or sect. But it is surely irrational why it should not patronize Truth, God or Universal Religion which embraces and respects different sects, creeds and doctrines and satisfies the innermost cravings of the human Soul. If there is such a religion and philosophy - and surely there is one - why should it be neglected? The religion and philosophy of Vedanta is such a one. It has no quarrel with and no hatred for any sect or creed. It advocates dependence on no particular god, goddess or Saint as almost all religions do. Based upon the sure foundation of Universal Truth, it makes room for Dwaita (dualism), Visishta-Adwaita (qualified monism),and Adwaita (monism) within its fold and admits the claims of all life,

intellectual, emotional and volitional, and caters to the satisfaction of an idiot equally with that of an intellectual giant. Agreeing with the truths of all modern scientific researches, it can withstand the acid test of science. In short, the philosophy of Vedanta is universal in its appeal and no system of philosophy or religion can revolt against its teachings.

Coming to our subject, there are many books dealing with Pranayama. Many have tried to explain Prana and Pranayama elaborately. Most of them, however, do not know even the ABC of Prana and Pranayama. These writers have merely collected and collated facts and figures from the various ancient and modern books on Yoga. All of them, no doubt, admit the importance of Prana and Its multifarious functions. But not one has dared to indicate the exact place of the location of the dynamo of the nerve-currents. Medical science has detected the working of the nerve-currents, and the different centres of storage of nerve-energy in the living body, but it has not yet succeeded in locating the starting point of the nerve-currents. In my book: "THE PRIMAL POWER IN MAN OR THE KUNDALINI SHAKTI" I have clearly stated that Kundalini Shakti Itself is called Prana. It is one of Its several names. It is the samething

as Prana Shakti. Kundalini Shakti is the cause of nerve-currents and Its dynamo in a normal man is the Muladhara-Chakra, i. e., the place where the anus and the urethra canal meet. This centre or the dynamo of the nerve-currents shifts with the upward rise of the Kundalini Shakti. Experience clearly shows that when the Kundalini Shakti enters the Sushumna Nadi partly, the activities of the nerve-currents in the whole body become very slow and dull; and when this Shakti enters the Sushumna Nadi fully and reaches Sahasrara (the crown of head) one attains Nirvikalpa Samadhi, and, in that state, breathing, heart-beats, nerve-currents and all other mental and physical activities of a person come to a complete stop. This stoppage takes place automatically and involuntarily. If the Kundalini Shakti is not the Chief Prana Shakti, and if it is not the cause of nerve-currents and the different physical and mental activities of a living being, how is a man's living without breathing for hours together in the state of Nirvikalpa Samadhi to be explained ? Again, a man who knows the different activities of the Kundalini Shakti can make Ida or Pingala (the two main sympathetics on either side of the spinal column) work at will and change the flow of nostrils. The Nadi Ida is connected with

the left nostril and Pingala with the right one. Breathing takes place only through the one nostril that is in flow. This nostril works for about three hours and then there is a stop. The other nostril then takes up the work for about three hours more and thus the breathing process is carried on by the two nostrils alternately. These two Nadis start from the Muladhara-Chakra and one can change their flow at will, by exercising control over the Muladhara-Chakra.

Though my books – "KUNDALINI SHAKTI" and others—giving original ideas on Prana, Chitta, sex-sublimation, thought–functions, etc., have found their way to different parts of the world and have been well received and very favourably reviewed and commented upon by leading papers, magazines, research-scholars and Yogic-students of the East and the West, and many of the books have already been translated and published in Danish and German languages, it seems that the facts stated therein and emphasized have not as yet received the importance they deserve. Few seem to have been roused to undertake further researches. India, particularly, is very slow in picking up any new idea. But it may be that some intelligent seeker after Truth in the West will take the one, give the result of his researches a new scientific name and flash the discovery

as his own across the world. Perhaps then only will the Indian research-scholars understand, appreciate and imbibe these ideas to make them their own.

Most of the religious institutions are much afraid of Yoga. The very name of Yoga, Kundalini Shakti, Pranayama, etc., puts them off their moorings. The founders of these institutions, no doubt, knew fully well the secrets of Kundalini Shakti and the importance It plays in the spiritual evolution of a Sadhaka. But it is rather strange, that their followers little understand this most vital subject. The magazines and bulletins issued by these institutions make no mention of books dealing with these subjects though they are sent to them for favour of review, whereas columns are devoted to reviews of useless books written by so-called "big" men. Such is the Indian mentality even in religious institutions. Kundalini Shakti is the very basis of higher intellectuality and spirituality. So long as the Kundalini Shakti remains in the lowest-centre, three things–food, sleep and sex predominate in the career of a person. And everyman trying to make any headway spiritually must come across this Shakti. There is no mystery in this. It is working in every human being, man or

woman. If a man or a woman Sadhaka is sincere in Sadhana (spiritual practices such as Mantra-Jap, Tap, Pranayama, work, worship, psychic-control, or philosophy, etc.,) and observes strict celibacy (Brahmacharya), the Kundalini Shakti must rise up to higher centres through the Sushumna Nadi. Without this lifting up of the Shakti no Sadhaka can claim any spiritual progress or experience. When the Kundalini Shakti rises up *partially*, one gets inspired in art, poetry, etc., and when It ascends *fully* to the Sahasrara one gets Emancipation or Freedom. But for people who make claim to so much spiritual growth and who are prone to be proud of their spiritual attainments, it is indeed pitiable to show ignorance of this most vital subject. Rather it reveals their shallow internal growth.

In order to expound the secrets of this most vital and at the same time most intricate subject I venture to write this present book on Prana and Pranayama. Many writers on Yoga and Pranayama have made a mess of "Prana, Pranayama, breath-control, control of Prana, control of bio-energy, control of nerve-energy, etc." To many the words "Breath, Vayu, Prana, mind, Kundalini Shakti, nerve-energy", mean one and the same thing.

And they use these words indiscriminately, one for the other, whereas, in truth, mind, nerve-currents or bio-energy, breath or Vayu and Prana or Kundalini Shakti are quite different things, convey different meanings and connote different functions also. I have tried to throw full light on all these subjects. This book is meant not only for students of Yoga but also for householders. I have divided Pranayama into two parts—one as a mental and physical exercise, and the other for advanced spiritual aspirants who may long to attain Nirvikalpa Samadhi. Besides, I have prescribed certain most useful and harmless Bandas, Mudras, Asanas and Pranayamas for the daily use of an average man. Married men and women with well-regulated sexual-life can also carry on these exercises and derive immense benefit.

I hope this small book will be an eye opener to many, and householders, Yogic-students, research-scholars, etc., will assimilate and practise the truths brought out in this book and make further researches on the facts stated and reach at right conclusions on this—the most vital, subtle, intricate and fascinating of all subjects.

"SRI NARAYANA-NIWAS"
RISHIKESH. (HIMALAYAS) *The Author.*
April 12, 1959.

PRESENTED
by Sri Jagannath Roy
Kundu
(Cal)

1

PRANA

The Supreme Being is One only without a second. It is Infinite and All-pervading. Though only One, It is being called by various names, such as, God, Brahman, Truth, Infinity, Paramatman, etc. It is the power of God that evolves as mind and matter and as this visible universe. There is not a single thing devoid of It. As a matter of fact, there is no unconscious thing or matter in this universe. For, when we say "God is All-pervading", it is quite evident that not a single thing exists without God. When God is the Ocean of Consciousness by Itself and when that Ocean of Consciousness is All-pervading, there is no room for the separate existence of an unconscious thing or matter. If we say that matter is unconscious, we will be understood to say that there exists a separate unconscious thing apart from God. In that case, the saying, "God is All-pervading and Infinite" will have no meaning. So, really speaking, there is no insentient thing anywhere in the universe. It is

God and God alone manifesting Himself in countless forms and shapes.

As the subtle vapour, on becoming cooler and grosser, takes the form of a cloud, water or ice; in like manner, does the Shakti or Power of God, evolve as mind and the visible universe of names and forms. And this Shakti of God is called by various names, viz., Prakriti Shakti, Prana Shakti, Kundalini Shakti, etc. The Supreme Prana is one only. There is not a single thing from which this Prana Shakti is absent. It is this Prana Shakti that vibrates and appears as life-force even in an atom. There is a very close similarity between the macrocosm and the microcosm. The laws that govern the macrocosm also govern the microcosm. Only the duration of life and the time of evolution and involution differ.

In Creation, the Supreme Prana first evolves the Cosmic mind and then, becoming grosser and grosser, It appears as Akasa (ether), air, fire, water and earth. As a matter of fact, there is no actual change in Prana. Only the names and forms undergo a change. Even in this change there is no actual destruction. Only the combination of certain elements that constitute a name and form changes. For example, take the ocean. Innumer-

able waves, ripples and bubbles rise up constantly in the ocean and they disappear in the ocean itself. It is the same water that appears, disappears and re-appears as waves, ripples and bubbles. Actually, there is no change whatsoever either in the ocean or in the water caused by the rise and fall of waves, ripples and bubbles. Likewise is the evolution. Neither Brahman or God, nor the Supreme Prana undergoes any change. It is the individual names and forms of the universe that change.

As has already been said, it is the Cosmic Prana that evolves as the so-called five elements and as the life-principle of multifarious objects in the universe. In the human body, the starting point or the apparent point of demarcation between Brahman (God) and Its Shakti (Prana or Kundalini Shakti), is Sahasrara (the crown of head). Here, at this place, Brahman and Prana Shakti or Kundalini Shakti live as one in Their Causal Form before the creation of the microcosm. In creating the body, the Prana Shakti becomes grosser and grosser and evolves first as mind in the brain-centre, then Akasa (ether) in the region of the throat, air in the region of the heart, fire in the region of the navel, water in the region of the testes and

earth in the region of the anus (the place where the urethra canal and the anus meet. For a detailed study of the Kundalini Shakti and Its different activities in the body, refer to author's book: "THE PRIMAL POWER IN MAN OR THE KUNDALINI SHAKTI"). After evolving earth, the Prana Shakti lives in Its dynamic form in the anus-centre called Muladhara-Chakra. Though the dynamic centre of the Prana Shakti is Muladhara-Chakra in an average man, Its static-centre is always the Sahasrara.

Prana, or the Kundalini Shakti is the cause of nerve-currents. In a normal person, the Kundalini Shakti works from the Muladhara-Chakra, which is the dynamo of nerve-currents. Different writers have given different meanings to the word "Prana". Some say that Prana means breath; to some it means vital forces, to some others it means nerve-energy, motor-energy, bio-energy, mind-energy, while to some others it means organs of body, different kinds of energy like magnetism, electricity, gravitation, cohesion and nerve-currents, thought-vibrations, etc. These are rather very narrow definitions of the word. All these names connote the different, multifarious functions of Prana. All these different functions get their supply of energy from the Chief Prana

or Kundalini Shakti. As a matter of fact, Prana is the cause of all energy that we see working in the microcosm and macrocosm. Kundalini Shakti works from the Muladhara-Chakra all the twenty-four hours and stores nerve-energy in the brain-centre, spinal cord, and the sympathetic cords and circulates them for the multifarious activities of the mind, body and internal bodily organs. The mind and the senses receive their supply of nerve-energy for their numerous activities from the Kundalini Shakti at Muladhara-Chakra. Medical science admits the existence of nerve-currents and their importance but they have not yet found out the exact location of the dynamo where nerve-energy or nerve-currents are generated and from where they are circulated. Kundalini Shakti and Its activities are very subtle; it is, therefore, very difficult to detect them through external instruments however fine they may be. But these can be known only through the aid of one's own mind, when it is made pure, subtle and one-pointed. That is why some medical men writing of Kundalini Shakti and working on mere hypothesis, call It as Vagus Nerve. This labelling of Kundalini Shakti as the Vagus Nerve is absurd like calling electricity as the electric wire or the electric dynamo.

Nerve-energy is one of the most important energies required for the various mental and bodily functions. In every act of ours such as eating, drinking, walking, speaking, hearing, seeing, thinking, breathing, physical labour, sexual-enjoyments, etc., there is always a wastage of this nerve-energy, more or less. Of all physical and mental activities, a person sustains the heaviest loss of Prana Shakti or never-energy in sexual-enjoyments. In every such enjoyment, apart from the waste of semen, one loses enormous energy of Prana also. It is the Kundalini Shakti (or the Prana Shakti) that secretes semen, and it is the same Shakti (a part of Prana Shakti) that goes out through semen as the life-principle. One can easily feel this enormous waste of energy after every sexual-enjoyment. And that is why a man or a woman feels so weak and lifeless after every such act.

As has been pointed out, a person goes on losing nerve-energy in all his activities, during the waking-state. Whenever there is heavy loss of this energy in any function of the body or mind, such as deep thinking, too much talking or lecturing, too much reading, violent display of emotional feelings like lust, anger, greed, hatred, jealousy, pride, etc., and hard physical

labour, one feels tired and desires to take complete rest and generally goes to sleep. The cause of this tiredness is that the Prana Shakti fails to produce the extra energy apart from Its normal quantity. (A man who knows the secret of the Prana Shakti and Its working centre can always make It work at will in an abnormal way and produce enormous energy for working continuously for hours together without feeling fatigued in the least.) In sleep, the Prana Shakti continues to supply proper nerve-energy to the different parts or organs of the body and as there is no waste of nerve-energy by mental or physical activities during these hours, one feels rejuvenated and refreshed on getting up. But, when there is an excess of sexual-enjoyments, the working centre of the Prana Shakti or the dynamo becomes very weak and fails to produce proper nerve-energy for the multifarious mental and bodily functions, and when there is no proper supply of this energy the different bodily organs, degenerate and stop functioning and the consequence is terrible disease, premature decay and death. A part of the body failing to get proper supply of nerve-energy becomes diseased. That is why people suffer terribly as a result of reckless sexual-enjoyments.

The twentieth century has given rise to a new class of people called scientific-Yogis. With a casual smattering of Yogic principles and practices they dub themselves as scientific-Yogis and deride the true Yogis as pseudo-Yogis. What these people know of "Yoga" is only a few Yogic-Asanas and some breathing exercises and they depend upon some external inadequate objects and instruments for their experiments and researches in Yoga-Asanas and Pranayamas. They may be doing some useful work thereby in therapeutics and some patients may be cured by them of certain ailments. But the funniest thing about them is that these arrogant people seem to monopolize "Yoga". They little understand that "Yoga" is always scientific and that it conveys a very deep meaning. Every true Yogi carries with him a laboratory of his own—his own body is the laboratory and his purified Nadis, senses, and the subtle and one-pointed mind serve him as the most powerful instruments to dive deep into the depths of finer planes and to detect the most subtle internal truths. It is intuition that penetrates deeper beyond the ordinary mind and instruments and perceives hidden truths.

True Yogis do not depend on external objects and instruments to carry on their subtle internal

experiments. Even the great Western scientists with all their modern, delicate instruments in well-equipped laboratories have failed to detect the many subtle operations going on inside our own bodies. For the so-called scientific–Yogis to lay claim to full knowledge of mind-functions and of Prana is, therefore, preposterous. By their professions they only tend to make the confusion about the true nature of Yoga worse confounded.

Prana is the chief energy—the cause of all energies—displayed in the universe and in the body. The mind entirely depends upon Prana for its supply of energy. That being the case, how should Prana be controlled? Who is there to control It? Strictly speaking, the word "control" in its ordinary meaning is a misnomer as applied to Prana. What is meant thereby is to make the Prana-Shakti retrace Its course to get back to Its original starting place. This can be done only by making the Kundalini Shakti enter the Sushumna canal and by making It reunite with Paramatman at Sahasrara. Sushumna Nadi is a very very subtle Nadi and its activities, to all intents and purposes, are like a wireless operation. In an ordinary man, one who is merged in sense-pleasures and sexual-enjoyments, the passage of

this Nadi remains closed. It opens only when one observes strict Brahmacharya (celibacy), (Please refer to author's book : "THE WAY TO PEACE, POWER & LONG LIFE"–for a detailed study of Brahmacharya and its practice.) and takes to spiritual practices. Without the observance of strict Brahmacharya, it is impossible for the Kundalini Shakti (Prana Shakti) to be taken to Sahasrara. So long as the Kundalini Shakti does not fully enter the passage of the Sushumna Nadi and reach Sahasrara, it is futile to expect control either of breathing, or of nerve-currents or of mind-functions. It is not only impossible but also absurd. It is only when the Kundalini Shakti fully enters the passage of the Sushumna Nadi and ascends to higher centres that the circulation of nerve-currents automatically stop. And when the nerve-currents stop working, breathing, heart-beats and all other bodily functions stop involuntarily. It is the vibrations of the nerve-currents that make the lungs move and a set of expanding and contracting movements of the lungs makes one breathe. Nerve-currents cause breathing and Kundalini Shakti (Prana Shakti) causes nerve-currents while the Muladhara-Chakra is the dynamo of nerve-currents. When the Kundalini Shakti enters the Sushumna Nadi

and ascends to Sahasrara the nerves do not get any supply of currents and so all the bodily functions stop automatically. That is why that when a man enters Nirvikalpa Samadhi (Transcendental-state), his breathing, heart-beats and all other bodily and mental functions stop automatically. In such a state a person lives without breathing, and without any bodily functions for hours together. It is then that Prana or Kundalini Shakti merges in the Supreme Self at the Sahasrara. And when this Prana or Kundalini Shakti regains Its causal state and merges in the Paramatman or Supreme Self one can easily live without breathing so long as the state of Samadhi lasts.

There subsists a very close connection between Prana (Kundalini Shakti), mind, nerve-currents, breath and sex-energy. Mind, nerve-currents, breath and sex-energy depend on Prana for their working, or in other words, Prana is the primal cause of them all. Without the supply of nerve-energy from Prana none of them can function. When Prana or the Kundalini Shakti enters the Sushumna Nadi and reaches Sahasrara, the mind, nerve-currents, breath and sex-energy are automatically controlled and subdued. In order that the Prana may find it possible to enter the

Sushumna Nadi, one must cultivate good habits and follow very strictly the ethical codes, viz., the rules of Yama and Niyama. Yama is truthfulness, non-killing, Brahmacharya, non-stealing, non-receiving of gifts, etc. Niyama is contentment, purity, austerity, study of scriptures, devotion to God and service to Guru, etc. One must pay particular attention to Brahmacharya (celibacy) and observe it in thought, word and deed. The rules of Yama help one to overcome all vices and implant virtue in a Yogi, while the rules of Niyama regulate his habits and help him to gain mastery over his conduct. Regular and systematic practice of Pranayama makes the body, Nadis (nerves), and the mind pure and this purity facilitates the passage of the Kundalini Shakti (Prana Shakti) in Its ascent from Muladhara to Sahasrara. Full control over mind, breath, nerve-currents and sex-energy is assured only after the Kundalini Shakti has completely risen from the Muladhara-Chakra to Sahasrara. To expect it earlier is mere moonshine. Till one gains this perfect mastery, one must strictly observe physical Brahmacharya, do Mantra-Jap (repetition of God's Name) and Pranayama and practice concentration. All the multifarious methods of self-purification prescribed by different

religions are the means to help the Kundalini Shakti ascend to higher Chakras. So long as the Kundalini Shakti stays in the lowest Chakra no spiritual response is possible and need be expected. This response will come only when the Shakti begins to ascend to higher planes (Chakras). Pranayama helps this upward ascent of the Shakti and makes it possible for one to hold one's breath completely when it has reached Sahasrara.

To control breath, the nerve-currents must stop working. So long as the nerve-currents continue their work breathing cannot be checked. This complete stoppage of the nerve-currents takes place only when the dynamo of the nerve-currents stops working. This stopping of the dynamo takes place only when the Kundalini Shakti leaves Muladhara and ascends to Sahasrara through Sushumna Nadi. So, in controlling the mind, breath and sex-energy, etc., one has to make the Kundalini Shakti ascend to Sahasrara. When this is achieved, one is blessed with success and such a man becomes Siddha Purusha (Perfect Man).

Though Kundalini Shakti is the cause of mind, mind-energy, mind-functions, nerve-currents, breath and sex-energy, the impurities of the latter

retard its normal functions and make it work abnormally or subnormally and cause chaos in the whole system. To make the Kundalini Shakti work in a normal state depends upon the enjoyment of perfect mental and physical health. When it works abnormally or subnormally, the system gets diseased and one suffers both physically and mentally. One who has understood the secrets of the Kundalini Shakti and gained the one-pointedness of mind coupled with a strong will-power, can make the Shakti work at will in a normal, subnormal or abnormal way. The electric dynamo generates electricity by the help of which, one can make it work in any way we like, normally, subnormally or abnormally. Likewise, after gaining purity, one-pointedness, subtleness of mind and gigantic will-power, one can make the Kundalini Shakti work normally, subnormally or abnormally. One can take it to higher Chakras and stop all functions of the body and mind at will. This attainment is known as control of Prana. Thus the whole effort of a true Yogi is, at first, devoted to the purification of his body and Nadis. Then follows his efforts to gain the purity, subtleness and one-pointedness of the mind and gigantic will-power. Lastly, he begins to understand the secrets of

the Kundalini Shakti and how to make It enter the Sushumna Nadi fully and finally to make It ascend to Sahasrara. Success in Yoga lies in this last effort and a Yogi who is able to take the Kundalini Shakti fully to Sahasrara, really reaps the full reward of Yoga. We have purposely used the word "*fully*", for a partial rising of the Shakti is not an uncommon experience. Its rise to the full is rare, indeed. In the vast majority of cases only a part of the Shakti, or in other words, only Kundalini-currents enter the passage of the Sushumna Nadi and reaches Sahasara. This partial rising makes a Yogi feel a little peace and bliss. He gets a pretty deep concentration of the mind, and often feels inspired in art, poetry and the like. Some even perceive visions of gods and goddesses. But most of these people get enchanted and bewitched by such experiences and they begin to think and feel that they have attained God-Realization. This they proclaim to the world and start Ashramas, take disciples and begin collecting money, etc. Thus are they and their spiritual careers marred—dupes to the weak propensities of their own minds. Such people deceive themselves and the world alike. The partial rising of the Kundalini Shakti may lead one to display

great intellectual powers. It may gain for one great worldly name and fame. But of attaining Nirvikalpa Samadhi, Intuition and Emancipation thereby one can never dream. To gain these blessings, one's Kundalini Shakti must rise up fully and reach Sahasrara. The partial rising of the Kundalini Shakti is generally very dangerous and causes much suffering. A fall to sexual licentiousness is very common. For, the partly risen Kundalini Shakti cannot reside for long in the Sahasrara. And when It falls down to the Muladhara-Chakra one feels abnormal sex-cravings. And the Yogi who is unable to exercise self-control at this juncture falls an easy prey to lust. Therefore, people practising Yoga in whom the Kundalini Shakti ascends only *partly* must beware and take all precautions and all possible cares to observe strict Brahmacharya. They should stick tenaciously to their daily programme of work and put in still greater efforts to make the Kundalini Shakti rise up fully. If they are not mindful and do not make herculean efforts to achieve their goal, their whole spiritual career will be blasted.

Purity of the body, of the Nadis and of the mind, is the pre-requisite of all success in Yoga. Without this threefold purity, the Kundalini

Shakti can never be made to rise up fully. To gain the purity of the body and of the Nadis, one must regulate one's food and drink. To acquire the purity of the mind, one must learn to exercise full control over the senses. A Yogi must never be a slave to his palate or to his senses, for one prone to respect the dictates of his senses or his palate can never succeed in Yoga.

Particular emphasis may be laid here on *Brahmacharya* (celibacy). We have already said that every sexual-enjoyment involves a great loss of Prana Shakti and a great leakage of nerve-energy ensues. Of all sense-enjoyments, that of the sex has the most powerful appeal and it throws the whole mind and body into utter chaos. The greatest bondage and the greatest impurity of the mind is Kama (lust). If this is controlled, three-fourths of the Sadhana (Yoga-practice) is accomplished and such a Yogi is sure to get response ere long. Kundalini Shakti has only two directions in which to move, It moves either upwards or downwards. In the vast majority of beings It easily takes the downward course in the form of sexual-enjoyments. When a man observes strict Brahmacharya and carries on regular and systematic Sadhana (spiritual

practices) and when his body, Nadis and the mind become pure, the Kundalini Shakti begins to take the upward course. Many are methods adopted to purify the body, Nadis and the mind, and then to lift up the Kundalini Shakti to higher Chakras. But the most scientific of these methods which helps to raise It up step by step consciously and safely is the method of Pranayama. But whatever path one may adopt, one must observe strict Brahmacharya to control and check the downward flow of the Kundalini Shakti. But for this control, success in Yoga is impossible. Thus the observance of strict Brahmacharya alone leads one to know and understand the most subtle functions of Prana and Its secrets.

Many writers on Yoga make confusing statements concerning the ascent of Prana or Kundalini Shakti from the Muladhara-Chakra to Sahasrara. Some say that one attains Samadhi when the breath ascends to Sahasrara. Others declare that one attains Samadhi when the mind enters the Sushumna and joins the Sahasrara. With these people, breath (Vayu), mind, Kundalini Shakti, etc., mean one and the same thing wheras they are all quite distinct from one another. How can breath, a gross thing like

air, enter the most subtle passage of the Sushumna and reach Sahasrara? The very idea seems to be ridiculous. For, when Kundalini Shakti remains in Its dynamic-centre It becomes gross, but even this grossest form of the Shakti is much subtler than the subtlest form of matter, and that is why the Shakti escapes the notice of the ordinary mind and even the most subtle man-made instruments. To raise the Kundalini Shakti means to take the Shakti back to Its causal state. In other words, the Shakti in Its ascending march grows finer and subtler and when finally reaches Sahasrara It regains Its causal state. That being the case, breath can never enter the most subtle passage of the Sushumna and thereby bring Samadhi. There is no connection whatsoever between breath and Samadhi.

To say that the mind enters the passage of the Sushumna Nadi and on its reaching Sahasrara one attains Samadhi is meaningless also. For, mind is a much grosser thing when compared with Prana Shakti or Kundalini Shakti. Besides, before the state of Nirvikalpa Samadhi is attained the mind, will, ego, intellect, etc., all merge in the Self or individual consciousness and this lower consciousness becoming still subtler and

finer unites with the Ocean of Consciousness by Itself. At the starting point of meditation there are the mind, will, ego and intellect each by itself. But, when the mind gets concentrated on the object of meditation, it slowly merges itself in that object along with will, ego and intellect and when the concentration becomes deeper and deeper all these become one with the individual consciousness and this lower consciousness proceeding further and getting finer and subtler becomes one with the Ocean of Consciousness and one gains Nirvikalpa Samadhi. In that state the Ocean of Consciousness by Itself alone remains. This process is like tracing a ray of sun's light back to the sun. In gaining Nirvikalpa Samadhi a man does not lose consciousness as in the state of sleep, swoon or intoxication. There is no break at all in consciousness. Only the *individual* consciousness disappears with the merging of the mind, will, ego and intellect in it. And finally this lower consciousness becoming finer and subtler still becomes one with the Ocean of Consciousness. Only one thing then pervades to the exclusion of any other thing. The ideas of subject, object and knowledge disappear and the mind, will, ego and intellect all merge in or go back to their respective

causes. Mind is only the instrument of the Jivatman or individual consciousness. The different functions of the mind are known as will, ego, intellect, etc., (For a detailed study of mind and mind-functions, please refer to the author's book : "THE MYSTERIES OF MAN, MIND AND MIND-FUNCTIONS)". It is only when the mind is retraced that it merges in the individual consciousness and similarly when this individual consciousness is retraced it merges in the Universal, Supreme, Ocean of Consciousness by Itself. Thus, in gaining Nirvikalpa Samadhi, there is no loss of consciousness and no break in consciousness—only the individual consciousness disappears—so that the continuity of Consciousness abides.

Lastly, it will not be out of place here to note the pit-falls and dangers that beset the path of Yoga. The main difficulty lies in the Kundalini Shakti finding Its way into the passage of Sushumna Nadi. Many Yogis become impatient and try to raise the Kundalini Shakti up before the time is ripe. They do not carefully attend to the purity of their bodies, their Nadis and their minds by strictly following the rules of Yama and Niyama and by regulating their food and drinks. And in their impatience, and

without following the rules of Yoga they begin to take to higher forms of Pranayama or breathing exercises. Such haste proves fatal. Firstly, without the threefold purity (of the body, Nadis and mind), the Kundalini Shakti can never rise up *fully*. It will rise only partially but when this partially risen Kundalini Shakti is not properly harnessed and controlled, It works havoc and causes many chronic incurable diseases and often results in mental derangement. In doing Pranayama exercises, the Kundalini Shakti gets heated and It transmits this heat to the different parts of the body through the Nadis. A Yogi doing Pranayama feels abnormal heat in the body at first. The hot-currents going up to the brain-centre through Ida, Pingala, Saraswati and Lakshmi Nadis heat the brain abnormally. (For a detailed study and to know the secrets of this subject please refer to the author's book: "THE PRIMAL POWER IN MAN OR THE KUNDALINI SHAKTI." The book deals with Kundalini Shakti, Nadis and Chakras, Kundalini Shakti as the disease, partial and full rising of the Kundalini Shakti, Nirvikalpa Samadhi, etc.) One must be able to control this heat as it is generated. This is possible only when a man proceeds with Pranayama and other Sadhana slowly, steadily

and regularly following the rules of Yoga. Haste and carelessness make people suffer terribly. This abnormal heat of the brain and the body, if not properly controlled manifests itself at first in insomnia but when it continues for long it brings on brain derangement and many people go mad. So, a Yogi must be very careful with regard to his food, drink, Brahmacharya, society, work, worship and respite, and thus safeguard himself from pit-falls and dangers. The raising of the Kundalini Shakti and the attainment of Samadhi is not the work of a day or two nor of months as some in sheer ignorance, proclaim. Only in rare cases where persons have laid by a great store of good Samskaras (merits of past births) do they get a speedy response. The Kundalini Shakti rises in them fully without much effort. But these are rare exceptions only. In the vast majority of cases it takes years of hard labour and regulated life to lift up the Kundalini Shakti *fully* to Sahasrara.

In connection with the full rising of the Prana or Kundalini Shakti from the Muladhara-Chakra to Sahasrara and the complete cessation of breath automatically during the time of Nirvikalpa

Samadhi, some may ask the following question, viz., when Prana is All pervading (as stated in the beginning of this chapter) how can It ceases functioning when it ascends to Sahasrara? The answer is—electricity is all-pervading. It is everywhere in this universe in a subtle form. We wave our hands in the ether but we do not feel the electric shock. But when electricity is concentrated through a dynamo and its currents are made to run through wires, we feel tangibly its force and power. Likewise, Prana pervades the whole universe in a very subtle form or in Its causal state. When that Prana works in the body through the dynamo (Muladhara-Chakra) and when It circulates nerve-currents through the nerves, we feel Its working force in a tangible form. But when this Shakti ascends to Sahasrara It regains Its causal state and cuts off all connection with the dynamo and the nerves (Nadis). And that is how nerve currents, breathing, heart-beats and all other bodily functions stop completely when the Prana or Kundalini Shakti reaches Sahasrara and one attains Nirvikalpa Samadhi.

2

PRANAYAMA

"PRANAYAMA" is here taken to mean the rhythmical breathing exercises, by the aid of which lung-motions, nerve-currents and mind-functions are regulated leading to revelation of the secrets of Prana or Kundalini Shakti and Its ascendance to Sahasrara. If we rightly understand lung-motions, nerve-currents and mind-functions, we are lead to appreciate the working of the dynamo of the nerve-currents and are in a position to control Prana. We have already said that Prana is the Supreme Force and the cause of the mind, mind-functions and nerve-currents. How is It then to be controlled? Suppose a man wishing to know the secrets of electricity and the electric dynamo makes experiments with a live electric-bulb. He wants to stop the flow of the electric current to extinguish the light. But there is no switch nearby. The only one common switch is at the dynamo. Can he stop the flow of the electric-current in the

bulb without reaching that switch? However strong and sincere his efforts may be, he cannot succeed. He must go to the switch at the dynamo. Many writers on Pranayama have explained its meaning in a variety of ways. Some say that *Prana* means *breath* and *Yama* means *its control.* Others declare that *Prana* means *vital force* and *Yama* means *controlling* it. Some others assert that breath is like electricity. It is gross Prana while Prana Itself is subtle. It is by exercising control over breathing that one can control the subtle Prana inside. Breath represents the important fly-wheel of an engine. Just as all other wheels stop working when the fly-wheel stops, so do all the other organs of the body stop work when the breath is controlled. For them Pranayama stands for the process by which the Prana is controlled by the regulation of external breath. So, we see that different people explain the thing in different ways and there is much muddle on this subject. But the most amazing fact is that some writers sit down to write books on Yoga and Pranayama without the least experience. What they do is to collect facts and figures from various books and compile a book of their own. This is a very dangerous game. It is nothing but playing with the lives of sincere

Yogic-students. We have often received complaints from sincere aspirants who have suffered by following the methods prescribed in the books of these so-called Yogis.

We have already explained that Prana or Kundalini Shakti is the cause of nerve-currents and the nerve-currents are in their turn cause of breathing. It is the nerve-currents that make the different organs of the body work and convert the food and drink into chyme and chyle; the coarse parts into faeces and urine and the finer parts into blood, flesh, fat, bone, marrow, semen and *Ojas*. Again, it is the Prana which is the cause of multifarious mind-functions such as desires, thoughts, willing, feeling, thinking, etc. Without Prana working, that is to say, without its getting proper supply of nerve-currents, the mind cannot function. Many writers have discussed this point but none has so far located the dynamo of Prana. We have already done so in our book: "THE PRIMAL POWER IN MAN OR THE KUNDALINI SHAKTI" a study of which is strongly recommended. In an ordinary man the dynamo of Prana or Kundalini Shakti is the Muladhara-Chakra. The Prana-Shakti works from this centre all the twenty-four hours without rest or respite and circulates nerve-currents for the

different functions of the body, bodily organs and mind-functions. Until and unless this working of the dynamo stops, the nerve-currents, the heart-beats, the breathing and the mind-functions can never cease work. So long as this dynamo of the nerve-currents operates, even to dream of controlling breath is impossible.

Experience shows that when a man enters Nirvikalpa Samadhi, breathing, heart-beats, nerve-currents, mind-functions and all other bodily-functions stop work automatically without the least effort on one's part. What is the cause thereof? Many explain this fact in a wrong way because they have not experienced it themselves and know little about it. But the reader will see that we have already given the right explanation in the earlier part of this book.

Mind-functions such as willing, desiring, thinking, all sort of emotions, speech and other bodily functions such as heart palpitation, breathing and all physical actions are the different channels through which nerve–currents leak out So long as the manifested energy of Prana leaks out or gets wasted through these different channels, one cannot fully understand Prana and Its activities in the body. Consequently, in order to know the most subtle functions of Prana one

must first purify one's mind and then make it subtle and one-pointed. In order to stop this leakage of Prana-Shakti, one has to exercise control over speech, desires, thoughts, emotional feelings and observe strict Brahmacharya (celibacy). When the escape of nerve-energy through these different channels is stopped, one gains purity, one-pointedness and subtleness of mind and gigantic will-power. With this increased strength of mind and will-power and a knowledge of the secrets of Prana, one can make It work in a normal, subnormal or abnormal way at will. When the out-going nerve-energy is stopped one accumulates and retains enormous energy inside the body and feels infinite strength. This conserving of nerve-energy inside the body produces abnormal heat and as a result of this heat the Prana-Shakti or the Kundalini Shakti gets heated and tries to force Its way out and the most vulnerable point for It to escape is through the genitals in the form of sexual-enjoyments. This passage must, therefore, be scrupulously guarded and all sexual thoughts and desires thoroughly repressed and controlled. When this is achieved, the Shakti is led to force Its way upwards through Sushumna Nadi. The process of stopping all the out going tendencies of

the nerve-currents may well be likened to stopping steam from escaping from a boiling water-pot. When steam is imprisoned completely, the boiling water-pot begins to shake and the steam inside tries to make its way through the weakest part of the vessel. Likewise, when all the activities of Prana are checked and when nerve-energy is preserved inside the body, there arises abnormal heat in the body and the Prana or the Kundalini Shakti also gets heated. This heat makes the mind fickle and restless with numerous desires and thoughts. Often if a man is not wholly purified, there will arise in his mind carnal desires and thoughts and these will induce him to take recourse to acts of sexual-enjoyments and there will be a spiritual fall. On the other hand, if one has gained threefold purity, the Shakti enters the Sushumna canal and rises up to Sahasrara. This can be easily understood if one watches one's mind and the senses after taking heat-producing food and drink. It is the Prana-Shakti (Kundalini Shakti) that regulates the heat of the body. Whatever food or drink is taken, the Prana-Shakti assimilates its effects (heat or cold) within a few minutes and circulates the same through the Nadis to the different parts of the body. When the heat produced by the

food or drink is abnormal, the nerve-currents also work in an abnormal way and the effect is uneasiness, loss of discrimination and finally a sort of delirium. That is what happens when one takes a heady drink or poisonous food. Those who take too much heat-producing foods and drinks cannot retain Brahmacharya. Generally, drinking and debauchery go together. As too much heat-producing foods and drinks are dangerous, so are also those which produce too much cold. Too much cold-producing foods and drinks make the Prana-Shakti work in a sub-normal way and thereby the circulation of nerve-currents also becomes subnormal. One can enjoy perfect mental and physical health only when the Kundalini Shakti works in a *normal way* and circulates nerve-currents properly. What medicines undertake to do is this. Some of them are heat-producing and others cold-producing. If the disease is due to excess of heat, cold-producing drugs bring about a cure. And if the disease is due to excess of cold, heat-producing medicines bring relief. In either case, medicines help the Kundalini Shakti come to normal state and thereby normal circulation of nerve-currents is adjusted. A Yogi, who knows this secret, the secrets of the Kundalini Shakti and the nerve-

currents can cure every kind of illness *at will* by making the Prana-Shakti work in a normal, sub-normal or abnormal way to suit his requirements. There is nothing wonderful about it.

The process of Pranayama is only an attempt to stop all the activities of nerve-currents and their leakage. A man who takes to Pranayama (higher kind of Pranayama) in right earnest to know the secrets of Prana or Kundalini Shakti and to take the Shakti up to Sahasrara must observe strict Brahmacharya (celibacy) in thought, word and deed. It is the *sin-qua-non* of any kind of success in Yoga.

Many and varied are the paths prescribed by different religions for the attainment of Emancipation. The final goal is achieved with the full rising of Kundalini Shakti to Sahasrara. All the rules and regulations and all the different ways suggested serve merely to prepare the ground for the final assault. Whatever path one may adopt, a Sadhaka (spiritual aspirant) must first purify his body, Nadis (nerves) and the mind. The body must be kept free from all sort of diseases so that it may work in a normal way. To gian this, necessary nutritious food and drink should be taken and digestion should be taken care of. The body should also be well washed and kept neat

and clean. It should be given neat clothing, clean dwelling with pure air so that the five *Karmendriyas* and the five *Jnanendriyas* (five gross and five subtle senses) work in perfect order. For, a sick body is unfit for spiritual work and higher attainment. A free normal circulation of nerve-currents for the different mental and bodily functions is what is meant by the purity of Nadis. If the Nadis (nerves) do not function properly or in a normal way, one will suffer from diseases. Without proper supply of nerve-energy, the different Indriyas (senses), the digestive organs and the mind do not function properly and the result is disease, premature decay and death. When the Nadis are impure they cannot function normally. It is only when they function normally that one enjoys good health. Keeping the Nadis in normal function is like keeping electric wires in sound conditions for the proper flow of the electric-current. Nadis in sound working order do not let any leakage of nerve-currents to take place. On the contrary, they regulate proper supply of nerve-currents for different mental and bodily functions. And purity of the mind consists in making it free from all sorts of desires, thoughts and emotions. Desires, thoughts and emotional

feelings, both good and bad, are impurities of the mind, and, as such, they are injurious. They bind a man. In order to get rid of bad desires, thoughts and emotions, one must suppress and eradicate them by bringing into action good, noble and elevating desires, thoughts and emotional feelings and when this has been achieved one must go beyond and discard these also. The highest kind of purity to be sought after is to make the mind free from all kinds of desires and thoughts. It will then be as calm as the calm water-surface of a lake. As the ripples and waves disturb the calm water-surface of a lake, so do desires and thoughts (good or bad) destroy the purity, serenity and one-pointedness of the mind. That is why one must discard all kinds of desires and thoughts to attain this highest kind of purity of the mind. This threefold purity must, therefore, be ensured by :

1. Strict control over one's food and drink, (bad stomach leads to so many ailments of the body).
2. Strict adherence to the ethical Code of Conduct.
3. Strict observance of Brahmacharya (celibacy).
4. Self-Control over senses particularly that of speech.
5. Due care of environments.

6. Sticking to one's Sadhana (spiritual practices) regularly and systematically at all costs.

Of the diverse ways adopted by different religious founders of the world, Pranayama is the one adopted by the Yogis to understand the secrets of Prana, Its multifarious functions in the body and the mind and finally to make It enter the passage of Sushumna Nadi to reach Sahasrara and thus to solve the riddle of life. As has been explained, breathing takes place as a result of the vibration of nerve-currents in the lungs. The nerves get their energy from the Prana or Kundalini Shakti at the Muladhara-Chakra. By regulating breathing, the palpitation of the heart and the movement of the lungs can be regulated and this makes the nerve-currents work normally. When one learns to understand the functions of the heart, lungs and nerve-currents and how to supply nerve-currents equally to different parts of the body, one can easily check and control all kinds of ailments. Besides, the knowledge of the secrets of nerve-currents leads one to understand the functions of Prana and Its working-centre or dynamo. When one has learnt all these internal secrets, one can make the Kundalini Shakti work at will in a normal, subnormal or abnormal way to suit one's

requirements and finally to make It ascend to Sahasrara to merge oneself in Nirvikalpa Samadhi.

PRANAYAMA: We shall treat of PRANAYAMA under four heads, viz:

1. Pranayama as a physical and mental exercise.
2. Pranayama as a purifier of body, Nadis and mind.
3. Pranayama as a healer of disease.
4. Pranayama as a means to raise the Kundalini Shakti to Sahasrara.

One has to make the course complete and efficacious. Again, we shall divide Pranayama into two classes, i. e., LOWER and HIGHER-the former being meant for physical and mental health and the latter for higher spiritual development.

Breathing is of three main kinds, viz., HIGH BREATHING, MIDDLE-WAY BREATHING and LOW-BREATHING. In high-breathing, the upper part of the chest, the lungs and the lower part of the lungs are moved. In this kind of breathing the minimum amount of air enters the lungs with the maximum of effort. The middle way breathing is better than high breathing. People in normal health breath in this way. Low-breathing is by far the best way. In this kind of breathing, the movements of the diaphragm play a very import-

ant part and air rushes in to fill the lower and middle parts of the lungs. But breathing during the practice of Pranayama embraces all these three kinds of breathing. At each inspiration the maximum quantity of oxygen is drawn-in. It is then made available to be absorbed by the system during the time of retention, while during the time of expiration, carbon dioxide is removed fully from the lungs. So, *Puraka* (inspiration), *Kumbhaka* (retention) and *Rechaka* (expiration) play very important parts in Pranayama.

Pranayama is the most scientific and an all-round perfect mental and physical exercise. In Pranayama exercise, the diaphragm and the abdomenal muscles get good exercise by controlled movements and by their alternate contraction and relaxation respectively. The heart, lungs, the digestive organs like stomach, liver, lungs, kidneys, and the nervous and endocrine systems like the brain, the spinal-cord, spine-nerves and sympathetics, all get gentle massage and rejuvenating exercise. No other physical exercise can compare with Pranayama. It helps to equalise the circulation of blood and nerve-currents to the different parts of the body.

The word Pranayama is used collectively for *Puraka* (inhaling), *Kumbhaka* (retention) and

Rechaka (exhaling). One who practises Pranayama regularly has good appetite, good strength and energy, high standard of health, bright face with sparkling eyes, sweet memory and good concentration of mind. He gains longevity of life with cheerfulness. Regular and systematic practice of Pranayama removes many of the chronic diseases and moving pains that defy treatment by medical experts; it brings on purity of the body, Nadis (nerves) and the mind and inculcates true *Viveka* and *Vairagya* (power of discrimination and dispassion for mundane things). Pranayama destroys all sins and develops the working capacity of the lungs, the heart, the liver, and the other important internal organs and, purifies blood and increases its supply and circulation to the different parts of the body. Thus all the tissues and nerves get proper supply of blood and oxygen and this ensures proper supply of nerve-energy for the different functions of the body, for bodily organs and for mind-functions..

RULES TO BE OBSERVED FOR THE PRACTICE OF PRANAYAMA:

I. PLACE: The place must be lovely, neat, even, dry (far from dampness), free from dust, dirt, smoke, flies, insects, and other diturbing

factors. If the place of practice is a room it should be airy and well-ventilated.

2. FOOD: Avoid unclean, unbalanced and improperly cooked food. How it is cooked and where should be particularly looked to. Let the place of cooking be very neat and tidy and free from flies.

There is much to learn and gain from the observance of these two rules which are most rational. If one is careless in observing these rules and takes food from the hands of an unclean person, or food prepared in a dirty place, it would adversely affect one's Sadhana (practice) and mind. Unclean and unwholesome food would first cause different ailments like drowsiness, idleness, sinful, wicked and lustful desires and thoughts, some diseases and lastly spiritual fall and degeneration. Impure food retards one's spiritual growth. Food becomes impure when it comes into contact with dust, flies, hair, etc. Food cooked by a sinful and wicked person, and that offered in the name of dead person *(Sraddha* ceremony) as well as cold and stale food should be avoided. One should take food that is simple, nutritious, easily digested and easily, locally obtained. In selecting food, one must know its suitability according to one's physical build-up

and the climate in which one lives. Any one kind of food however good, simple and nutritious, may not suit all people living in different climates. So, one must study one's own constitution and agreeability. In this respect one is one's own best doctor and best *Guru* or guide. No body should select food and drink for another and no scripture has done it so far. The general rule one has to observe in selecting food and drink is – avoid any food that is not easily digested, any food that causes sense–irritations, highly seasoned dishes, etc. Avoid taking too much of sour, sweet, or pungent things. People living in extreme cold climates, must take heat-producing food and drinks as a necessity but those living in hot climates must take cold-producing food and drinks. And people living in temperate climate should select food and drinks, the effect of which may be via media. In short one should profitably head to the dictates of one's instincts and experience.

3. SEXUAL LIFE: Married people must lead a well-regulated sexual life. This will help them very much. In taking up these Yogic (Asanas) exercises and Pranayamas, a well regulated sexual-life is absolutely necessary to derive the maximum benefit therefrom. For, sexual-energy

is the greatest power of the body and the mind. This is the supreme strength in the human body embodying all powers and assuming all forms. Instead of wasting this power, it should be checked and controlled and converted into great mental energy called "*Ojas Shakti*".

With the extinction of sexual desires, thoughts and acts the mind is released of its strongest and the most powerful bond. Most of the maladies, diseases, miseries and sufferings of a being are due to reckless sexual enjoyments. Married people who desire peace, happiness and longevity of life should, therefore, lead a well regulated sexual-life.

4. OTHER RULES :

1. Practice of Mudras, Bandas, Asanas and Pranayamas must be regular and systematic. Those who find time can practise twice a day (morning and evening), otherwise in the morning with an empty stomach or at least three hours after a heavy meal.
2. The mouth, teeth, tongue, throat, and nostrils should be well cleaned before doing the exercises.
3- Pranayama should always be done by sitting, preferably on *Padmasana*.

4. The practices should be done in loneliness so that there may not be any disturbance. These should always be done with a well concentrated mind.

5. Practices should be done daily, regularly and systematically.

6. In practising Pranayama, the body should not shake. It is very injurious. The Asana should be firm.

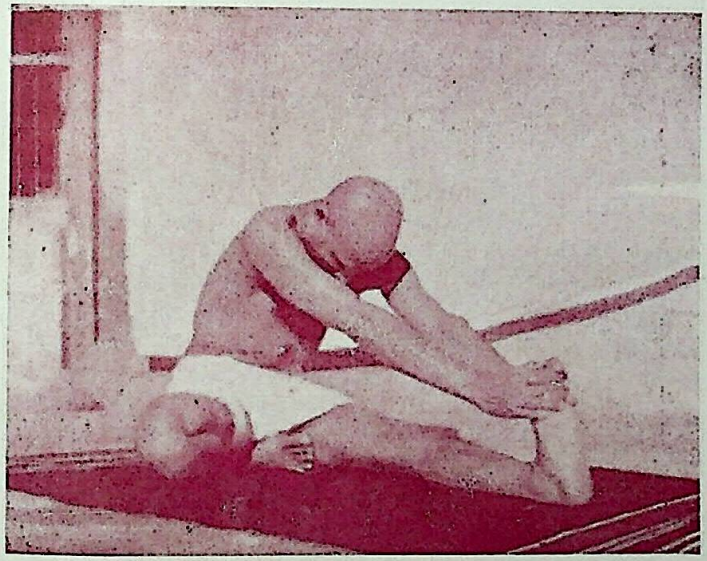
7. Nothing like eating, drinking, talking, reading, sleeping, walking, etc., should be indulged in just after these exercises. Rest for at least ten to fifteen minutes must be taken before doing any kind of work. A bath should not be taken before half an hour elapses.

8. Tight clothes should not be worn. The clothes should be loose while practising these exercises and Pranayama.

9. Women must stop doing any of these exercises and Pranayamas during pregnancy and for five days during menses.

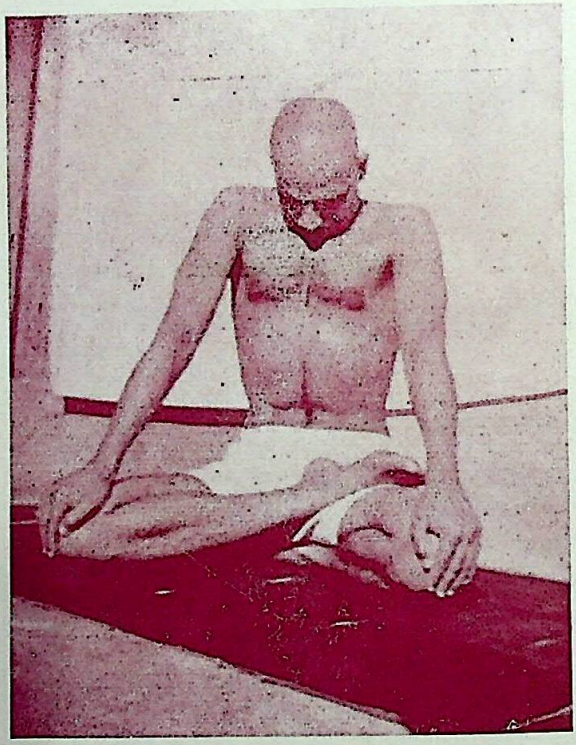
10. The Asanas, Pranayamas and Bandas, etc., can be practised safely by Brahmacharis, Brahmacharinies, and by married people

1. MAHA MUDRA



For Particulars see page 55.

2. MAHA BANDA



For Particulars see page 55 & 56.

between the ages of ten and fifty with due observance of the above stated rules. Those in good health can continue them even beyond the age of fifty and derive immense benefit in enjoyment of peace, good health, happiness, and longevity of life.

MUDRAS AND BANDAS—HOW TO DO THEM :

1. MAHA MUDRA : Sit erect. Press the anus carefully with the left heal. Stretch out the right leg. Take hold of the toe with both the hands. Inhale slowly and retain the breath inside. Press the chin against the chest firmly (*Jalandhara Banda*). Fix the gaze between the eye-brows. Retain the posture as long as you can and then breathe-out slowly. Practice first on the left leg and then on the right. The regular and systematic practice of this Mudra helps one to cure consumption, piles, enlargement of spleen, indigestion, chronic-gastritis, constipation, leprosy, etc. To get the full benefit, the practice must be regular, systematic and continued for long.

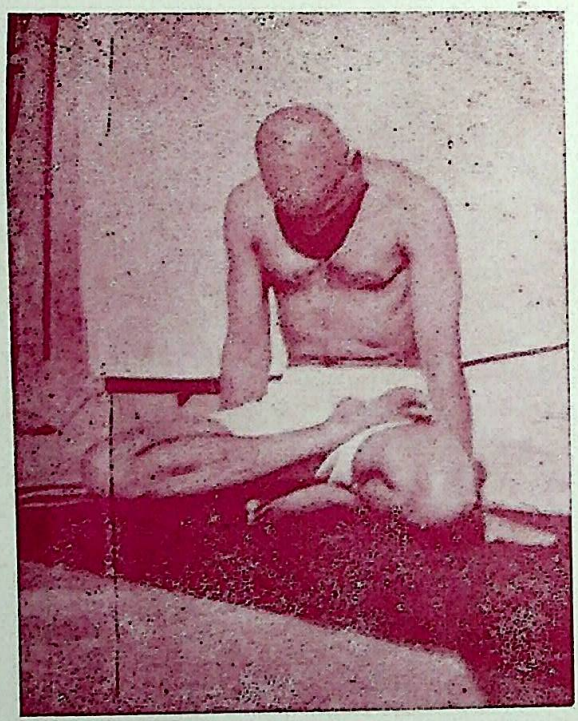
2. MAHA BANDA : Sit erect with an empty stomach. Press the anus with the left heal. Place the right foot on the left thigh. Contract the anus and the muscles of the perineum. Draw

the *Apana Vayu* upwards (by taking the lower abdomen inwards towards the spine and upwards). Draw-in the breath slowly and retain it by *Jalandhara Banda* as long as you can and then exhale slowly. Fix the mind on the Sushumna and the Kundalini Shakti while holding the breath inside. Practice first on the left side and then on the right side. If this Banda is done properly and regularly for long, one gets the maximum benefit. This practice destroys decay, brings about the purity of the body and the *Nadis* and facilitates the rising of Kundalini Shakti to higher planes.

3. MAHA VEDA : Sit erect. Draw the breath in slowly and retain it. Press the chin against the chest *(Jalandhara Banda)*. Place the palms on the ground. Rest the body on the palms. Raise the buttocks and bring it down to the ground. The Asana must be intact and firm when you raise the buttocks and bring it down to the ground. This practice when carried for long regularly stops decay, purifies the body and the *Nadis* and helps one to take the Kundalini Shakti to higher planes.

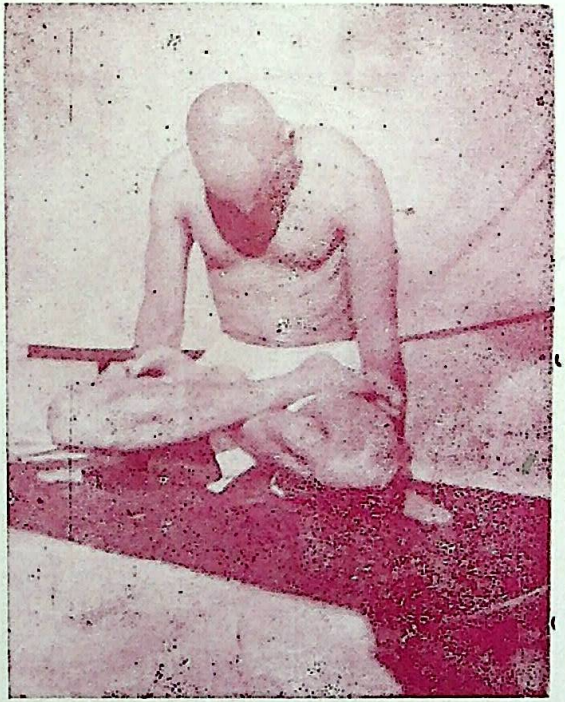
Generally, a Yogi practises all the above three as the best combination.

3. MAHA VEDA



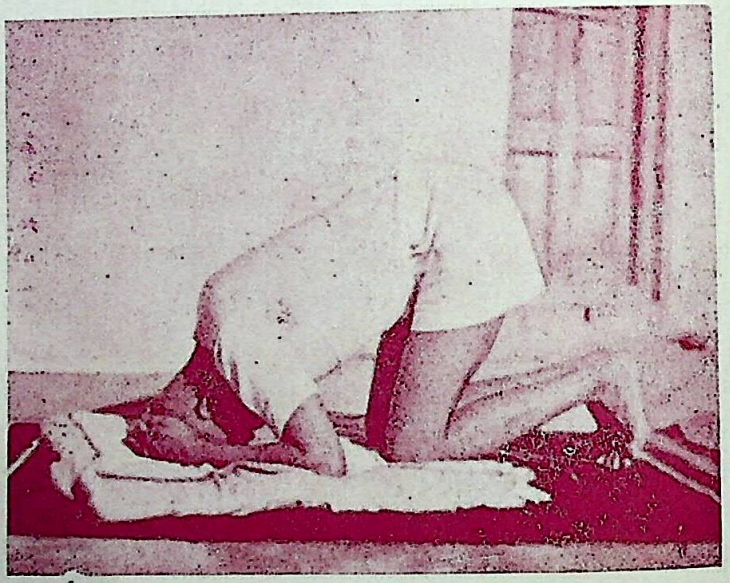
For particulars see page 56

3. MAHA VEDA



(Another variety)

1. SIRSHASANA



(1st pose)

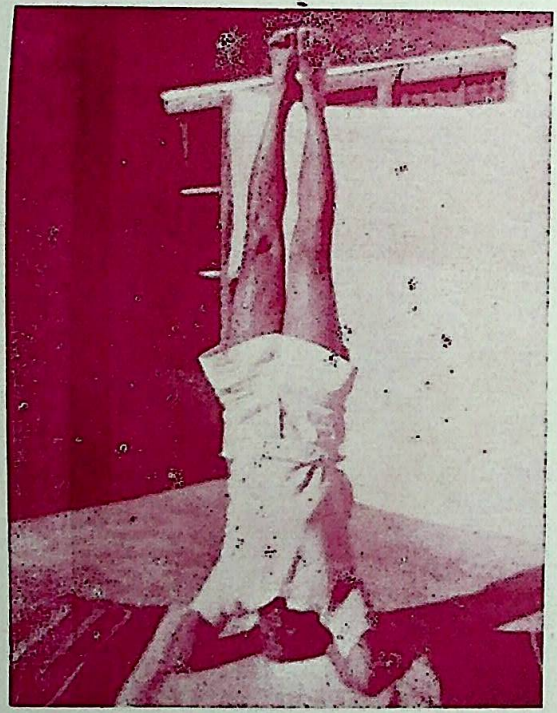
For particulars see page 57.

ASANAS – HOW TO DO THEM :

1. SIRSHASANA : Spread a mat or blanket on the even floor of a room near a straight wall and over that spread a neat bed-sheet. Over the bed-sheet spread a soft cushion one inch thick and two and a half feet square. Kneel down near the cushion with the wall at your back. Stretch your elbows on the cushion and make a finger-lock by interweaving the fingers of both hands. Place the crown or top of your head between the elbows touching the finger-lock. Breathe-in. Withhold the breath and rest the whole weight of your body on the stretched elbows. Raise the legs slowly till they become vertical. In raising the legs, take help of the wall or some person in the beginning. When you become perfect in your pose, you can dispense with this external aid. Retain that posture for one minute. While in that posture do not shake the body to get the maximum benefit. After practising this when you feel comfort and pleasure, slowly increase the time by ten seconds at a time and go on increasing it till you can retain the Asana for ten minutes. Youngmen of good health with muscular bodies can easily reach this time of ten minutes within a month or two. After keeping

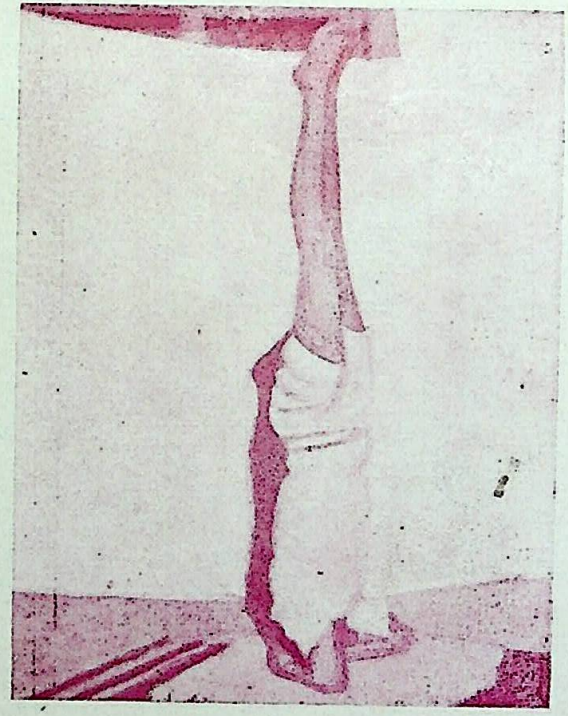
the legs vertical to the desired time, bring them down slowly. While bringing down the legs, breathe-in and withhold the breath. Let there be no jerks in raising or lowering the legs. Their rise and fall must be very slow and smooth. After bringing down the legs unlock the fingers and kneel down and breathe-in slowly through mouth wide open. Close the mouth and retain the breath inside as long as possible and exhale slowly through the nostrils. Do this kind of breathing twice after which you will feel quite fit to take up the next Asana. After this Asana take rest for two or three minutes if you feel tired. Regular and systematic practice of Sirshasana helps one greatly in observing Brahmacharya (celibacy). It ensures proper circulation of blood in the brain and other parts above the heart. When this Asana is practised regularly for long it facilitates the rise of the Kundalini Shakti; makes memory strong, with a clear and sharp intellect and brings about the maximum of physical and mental health. Regular and systematic practice of this Asana helps one to remove diseases of the stomach, intestines, throat, head, eyes, nose, etc. This Asana removes constipation and increases digestive power also.

1. SIRSHASANA



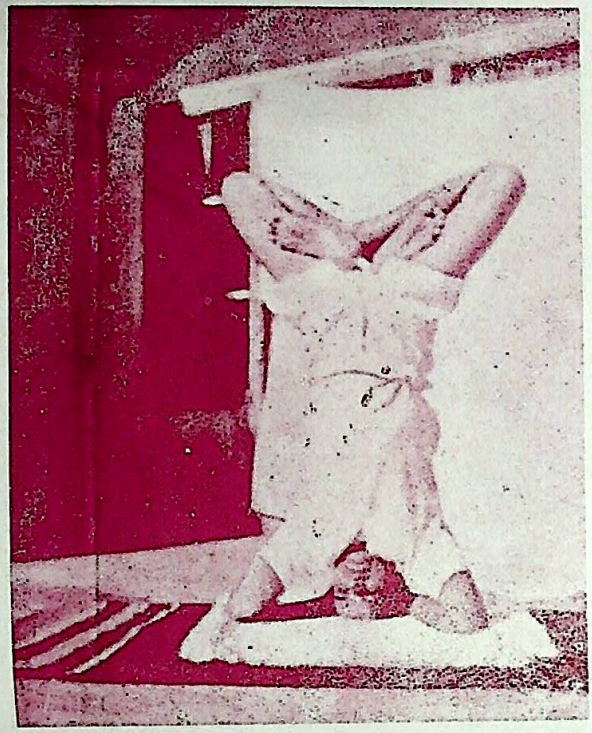
(Final pose–front view)

1. SIRSHASANA



(Final pose–side view)

1. SIRSHASANA



2. SARVANGASANA

(Before coming down & completing the Asana.)

For particulars see page 59.

2. SARVANGASANA : Spread a bed sheet, etc., as in the previous Asana. Lie flat on the back on the cushion. Stretch your legs straight and keep your hands straight by the side of your body. Take a deep breath and retain it inside. Now raise the legs and the hip slowly. Place the hands at your back and support it and the trunk with them. Now raise the legs slowly and take them to a vertical position with the hands on either side of your back. Throw the whole weight of the body on the shoulders and on the hands and press your chin against your chest. Hold the breath as long as possible and breathe-out through the nose slowly. Then again breathe-in and retain the breath inside as long as possible and then breathe-out. Go on with this process so long as you can retain the Asana. While in this posture, do not shake the body. Keep the body straight without moving this side or that. While bringing the legs down take a deep breath, retain it and then let them down slowly. Avoid jerks. You can start by practising this Asana for one minute and then increase it conveniently up to five minutes.

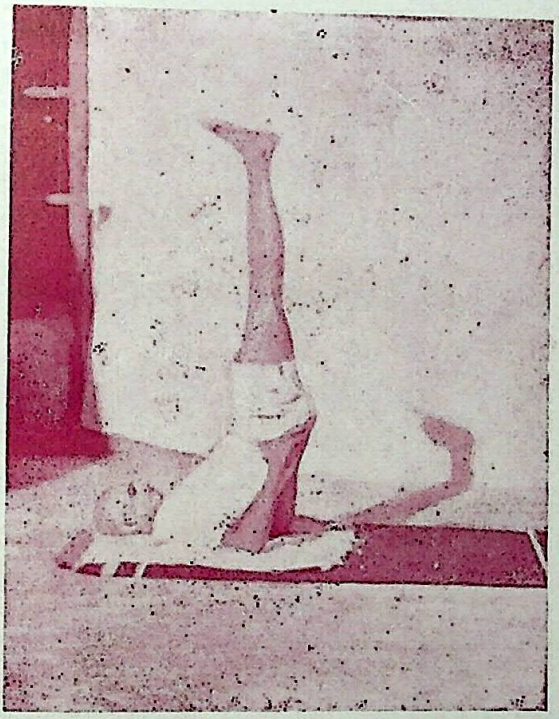
Regular and systematic practice of Sarvanga-Asana for long makes the thyroid gland healthy to work normally. This leads to the normal func-

tioning of all other organs of the body. Such a person enjoys perfect mental and physical health. This Asana supplies large quantity of blood to the roots of the spinal nerves, and acts as a powerful blood tonic. It purifies blood, keeps the spine elastic, and hepls one to observe Brahmacharya.

3. VIPAREETA-KARANI (This is a Mudra as well as an Asana) :- After finishing Sarvangasana, lie down flat on the back for a few seconds or for about a minute and then take up this Asana. Lying flat as before take a deep breath, retain it inside and then raise the legs straight at right angles. While raising the legs place the hands on either side of the hips. Rest the hips on the hands. Throw the whole weight of the body on the elbows. Keep steady. Do not shake. Contract the anus slightly and pull the Kundalini Shakti from the genitals upwards towards the head. Breathe-in and breathe-out slowly and regularly. Remain in this Asana for about one minute at the start and then go on increasing the time slowly and take it to a maximum of five minutes.

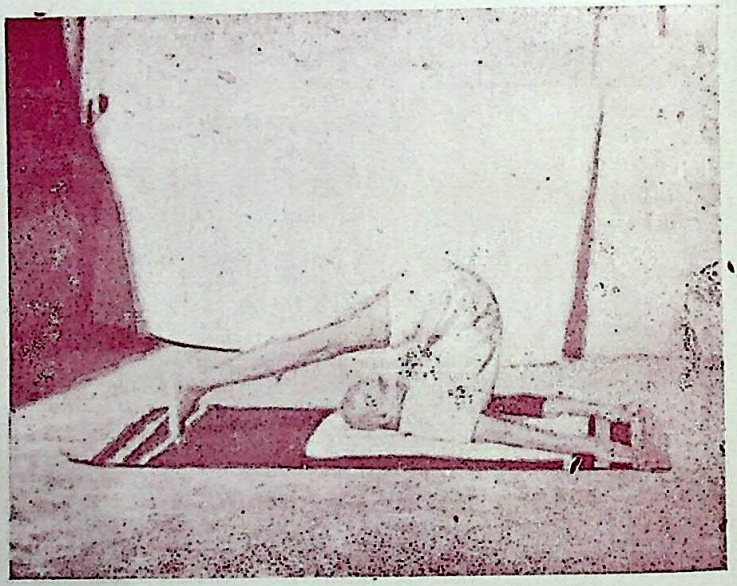
Regular and systematic practice of this Asana enables one to observe Brahmacharya easily. It also increases the gastric fire in the body, removes constipation and brings about a good circulation of blood, etc.

3. VIPAREETA KARANI



For particulars see page 60

4. HALASANA



For particulars see page 61.

4. HALASANA : After finishing Vipareeta-Karani, lie down flat on the back for about a minute if you feel tired and if not then take up this Asana. Lying flat as in the previous Asana, keep the hands straight with the palms touching the ground. Fix the hands firmly in this position. Breathe-in slowly and retain the breath inside. Now join the legs closely and raise them slowly (without bending either the legs or the trunk) till the toes touch the ground on the other side. Press the chin against the chest. Slowly contract the anus and bring the lower abdomen towards the spine and make an upward pull towards the head. Retain this pose for about a minute at the start and then slowly increase it to five minutes. While in this pose breathe-in and out slowly through the nose only. Raise the legs and bring them back to the normal position, very slowly. Avoid any jerks. Take a deep breath and retain it inside while bringing them back to the normal position.

Long and systematic practice of this Asana keeps the vertebral column very soft and elastic, helps to remove fat from the lower abdomen, tones up the spinal nerves, muscles of the back and the sympathetic nerves, by pouring a large quantity of blood into spinal roots of nerves,

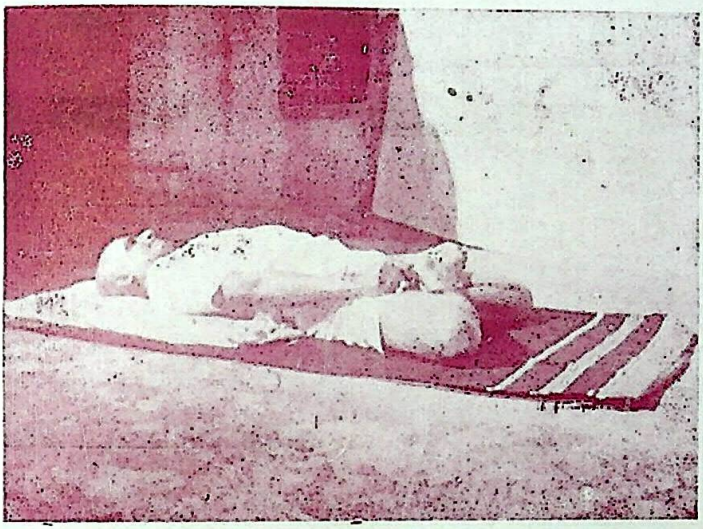
spinal-cord, the muscles of the back and the muscles of the abdomen. The muscles of the thighs also get good exercise and nourishment. This Asana, continued for long, helps in curing many of the diseases like, constipation, enlargement of the spleen, and of the liver, etc.

5. MATSYASANA : Easy way of doing this Asana is-lie on your back. Bend the right leg and place the heel on the left hip-joint and bend the left leg and put it on the right hip-joint Now stretch your arms forward and catch hold of the left toe with the right hand and the right one by the left hand and retain this pose for about one to two minutes.

This Asana removes constipation, relieves asthma, tuberculosis, bronchitis, etc.

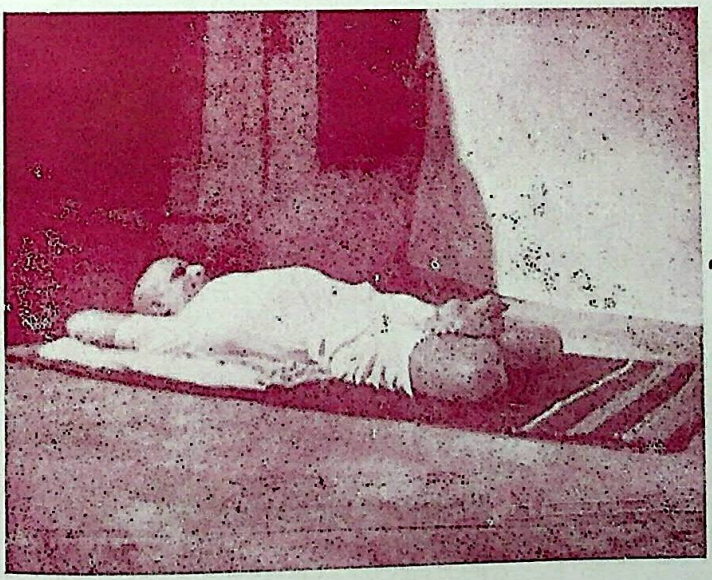
6. BHUJANGASANA : Now, remove the cushion. Lie flat on the bed-sheet, with the face downwards. Let the chin, the chest, the navel and the legs touch the ground. Keep the hands on either side of the body so that the palms and elbows may touch the ground. Inhale slowly, retain the breath inside, and resting on the palms, slowly raise the head and upper part of your body as far as possible. (In doing so let the lower part of the body from the navel downwards remain touching the ground.) Bend the head backwards. In doing so, you will

5. MATS ASANA



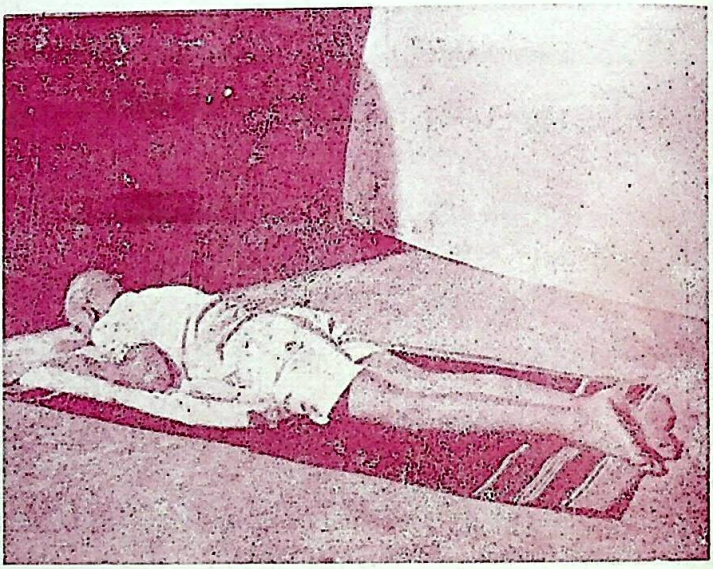
For particulars see page 62

5. MATSYASANA



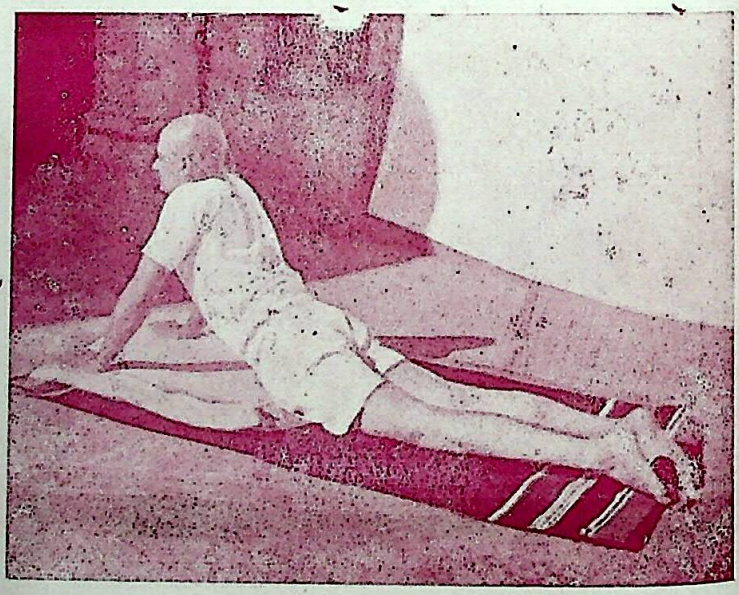
(Another variety)

6. BHUJANGASANA



(1st Pose) For particulars see page 62

6. BHUJANGASANA



(Final pose)

naturally bend the spine also backward. Hold the breath inside all the while and retain the breath and the pose as long as possible. Then relax slowly and bring the head and the upper portion of the body back to the ground and exhale. Continue this process two or three times.

This Asana when practised regularly for long, relieves constipation, removes back-pain and lumbago, increases the gastric fire, brings on good appetite and helps to maintain proper blood circulation.

7. SALABHASANA : Lie prone stretching your body fully on the bed-sheet. Keep the legs straight and keep the arms close to the sides of your body with the palms facing upward and clench your fists. Rest the chin, mouth and the nose on the floor. Take a slow and deep breath and withold the breath inside, contract the muscles of the lower extremities and raise the legs upwards as far as they go, so that the whole weight of the body may rest on the chest and hands. Retain the pose and breath as long as you can and resume the normal position when you can no longer retain the breath. While bringing the legs down do it very slowly but not all of a sudden and then exhale smoothly. Repeat this process two to five times.

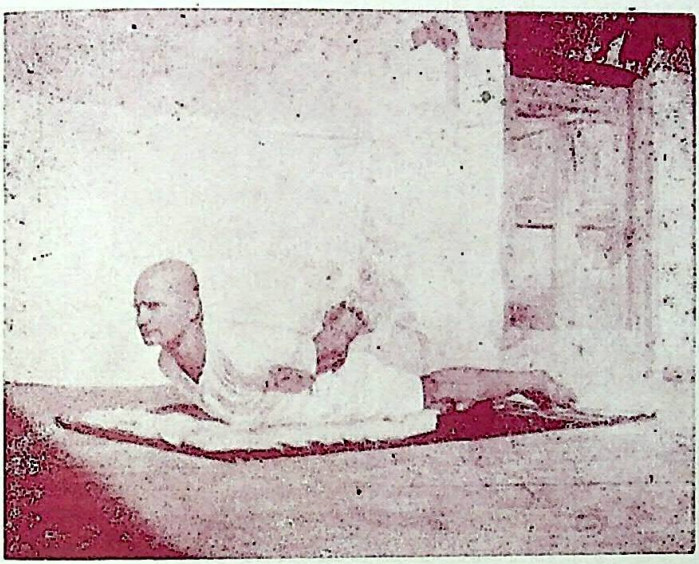
This exercise makes the lung-tissues elastic, makes the diaphragm vigorous, gives good exercise to the spine and to cardiac and abdominal muscles, etc.

8. DHANURASANA : Lie prone on the bed-sheet stretching the body straight and keeping the arms at the sides. Bend the legs at the knee so that you can catch hold of the legs at the ankles (the left ankle with the left hand and the right one with the right hand). Take deep breath and retain the breath inside and raise the trunk and the thighs from the ground so that the whole weight of the body may rest on your abdomen. Retain the pose as long as you can easily retain the breath and then relax slowly. Practice two rounds at first and then increase it to four to five rounds.

This Asana improves the elasticity of the spine and stimulates the spinal nerves, improves the abdominal and lumbar muscles.

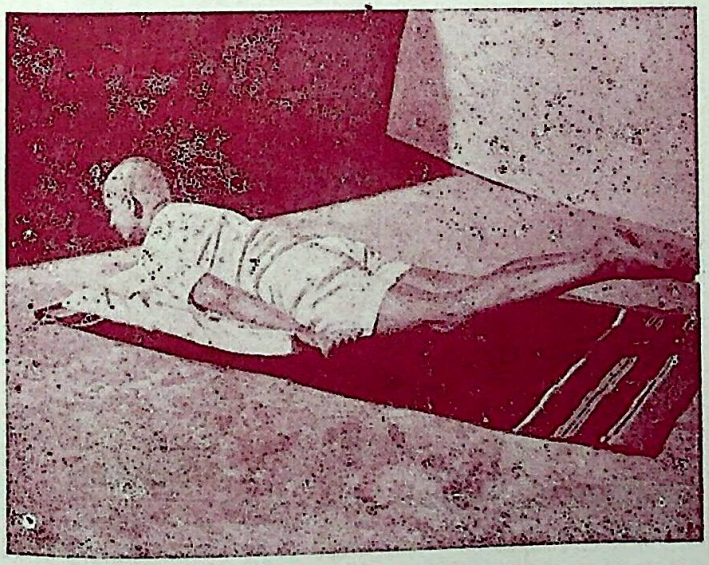
9. ARDHA MATSYENDRASANA : Sit on the bed-sheet with the legs fully stretched out. Bend the right leg and place the heel at the perineum pressing it. (The heel has to be placed and pressed between the rectal aperture and the genitals). Avoid sitting on the heel. Now, bend the left leg, raise it with your hands and arrange

6. BHUJANGASANA



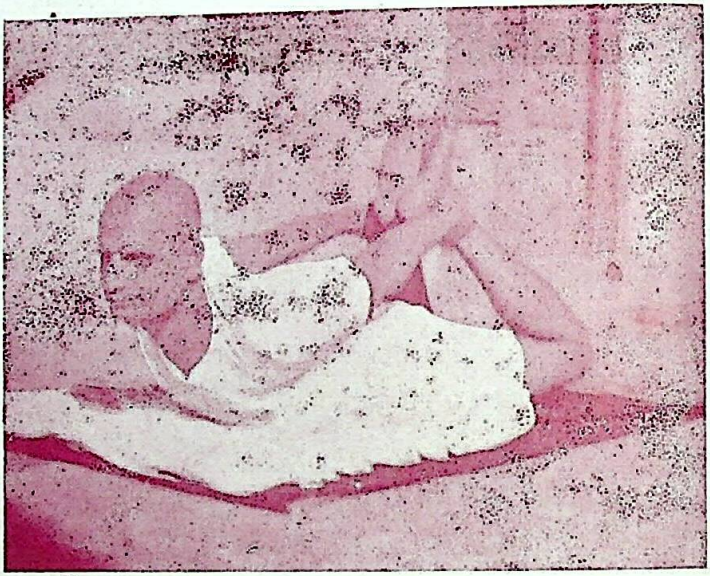
(Another variety)

7. SALABHASANA



For particulars see page 63

8. DHANURASANA



For particulars see page 64.

9. ARDHA-MATSYENDRASANA

For particulars see page 64.

the foot to rest on the ground by the external side of the right thigh. Take a deep breath and retain the breath inside. Now, stretch out your right arm over the knee and catch hold of the left foot firmly by the right hand, swing the left arm and catch the right thigh. Make a steady pull and twist the spine and twist the neck towards the left shoulder. Keep the chest erect and forward. Retain this pose as long as you can, retain the breath and then relax and breathe-out slowly. Repeat the same process twisting the spine to right side by changing the limbs.

This pose keeps the spine elastic and the spinal nerves get toned up and induce a vigorous blood supply. This Asana helps to remove constipation, dyspepsia and cures enlargement and congestion of the spleen and liver.

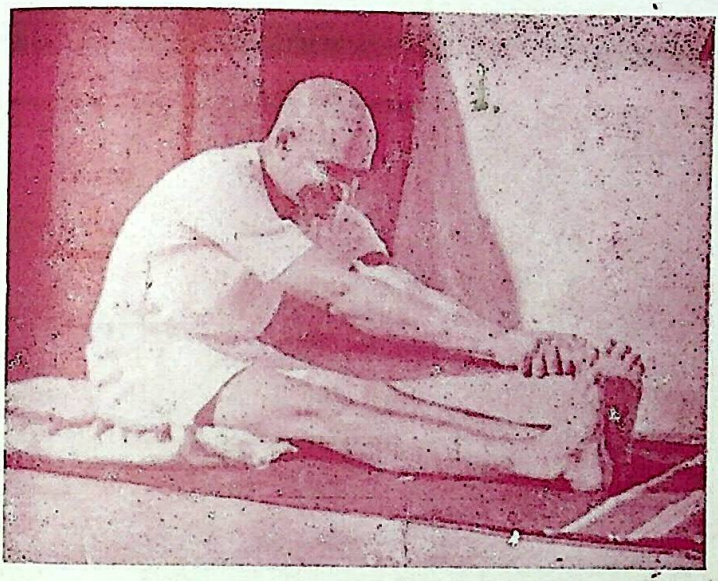
10. PASCHIMOTTANASANA : Sit straight on the bed-sheet. Stretch the legs straight and keep them touching each other. Breathe–out slowly. Slowly contract the anus and take the lower abdomen inwards towards the spine and upwards. Stretch out your arms slowly by bending the trunk forward and catch hold of the toes with the respective two hands and then

slowly bend your trunk without any jerk till your forehead touches the knees. Retain this pose so long as you can hold the breath. Do this process two to ten times.

This Asana when practised regularly for long increases the gastric fire in the system, brings on good appetite, removes constipation and reduces fat in the abdomen, removes enlargement of the spleen and the liver, removes gastritis and cures lumbago, tones up the kidneys and keeps the muscles of the abdomen healthy.

11. SAVASANA: This pose is meant for relaxation and it should always be practised at the close of the Asanas. Thus, end the practice of your Mudras, Bandas and Asanas with Savasana. Lie flat on your back straight on the same bed-sheet. Keep your feet two and a half feet apart. Stretch your hands straight on either side of your body. Let the palms touch the ground. Relax all muscles of your body. Let the mind, senses and the different organs remain in their respective places. Give up all thoughts. Make the mind free from all kinds of desires and thoughts as in deep sleep. Do not contract any muscle or any part of your body. Breathe-in and breathe-out slowly. Exercise no control either physically or mentally.

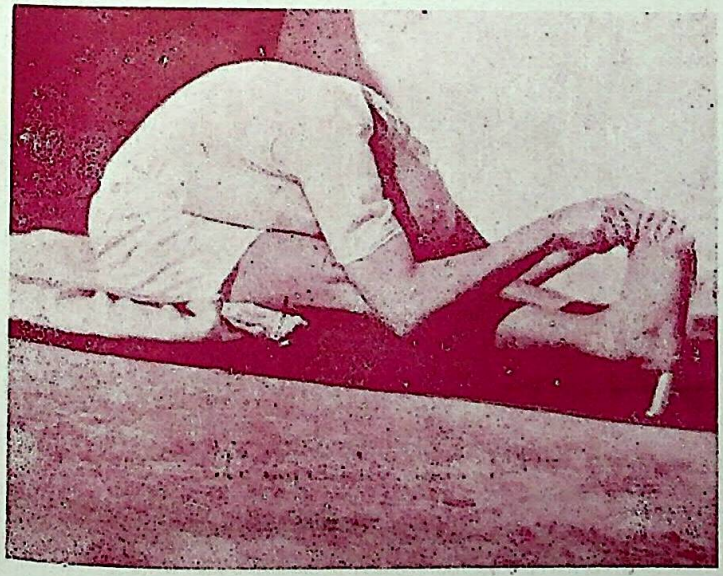
10. PASCHIMOTTANASANA



(1st pose)

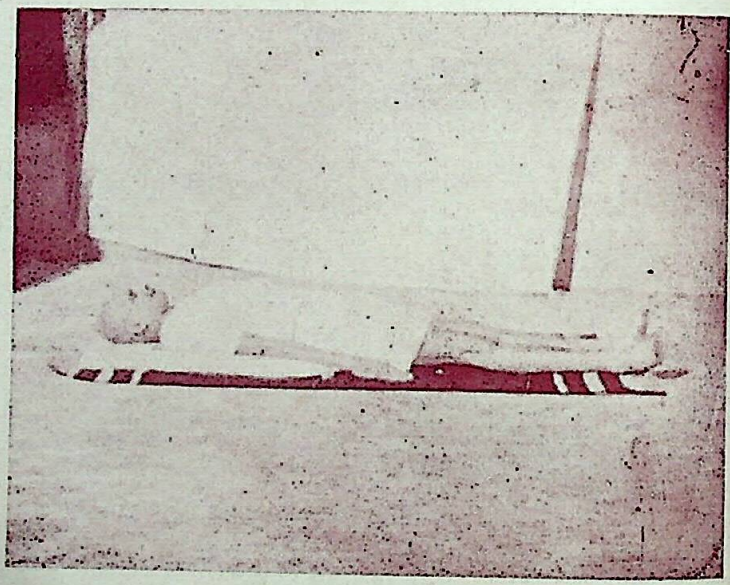
For particulars see page 65

10. PASCHIMOTTANASANA



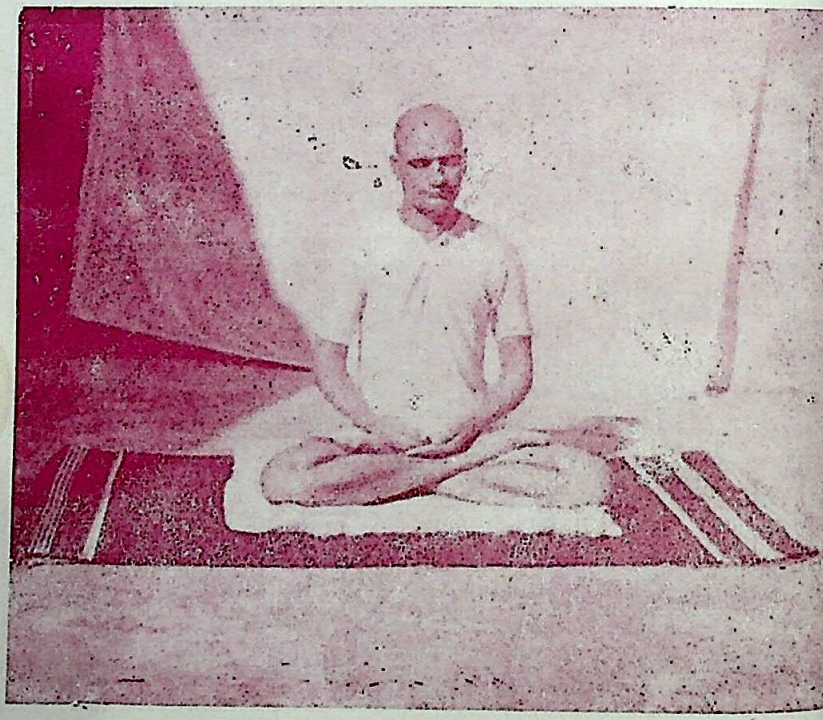
(Final pose)

11. SAVASANA



For particulars see page 66.

12. PADAMASANA



For particulars see page 67.

The practice of this Asana generally induces sleep; but take care not to sleep. Remain in this pose from five to ten minutes according to the time available. The more time you can spare the better. A few minute's practice of this Asana gives the maximum benefit of sound sleep.

By regular and systematic practice of this pose one can easily command normal health, and cure many ailments by distributing Prana-currents and blood equally to the different parts of the body. This Asana can be practised by all with great benefit. Even sick men, aged men and women of weak health, women, pregnant or otherwise can practice this Asana without the least danger and derive immense benefit. To recoup health and as a recreation, this Asana will be found to be a great boon and a blessing.

12. PADMASANA; Sit erect keeping the chest, neck and the head in a straight line. Place the left foot on the right thigh and the right foot on the left thigh. Place the left hand over the right ankle while doing the following breathing exercises (Pranayama). Use the right hand only in regulating breath (inhaling and exhaling). This is the most useful Asana for doing Pranayama exercises.

1. Pranayama As A Mental And Physical Exercise:

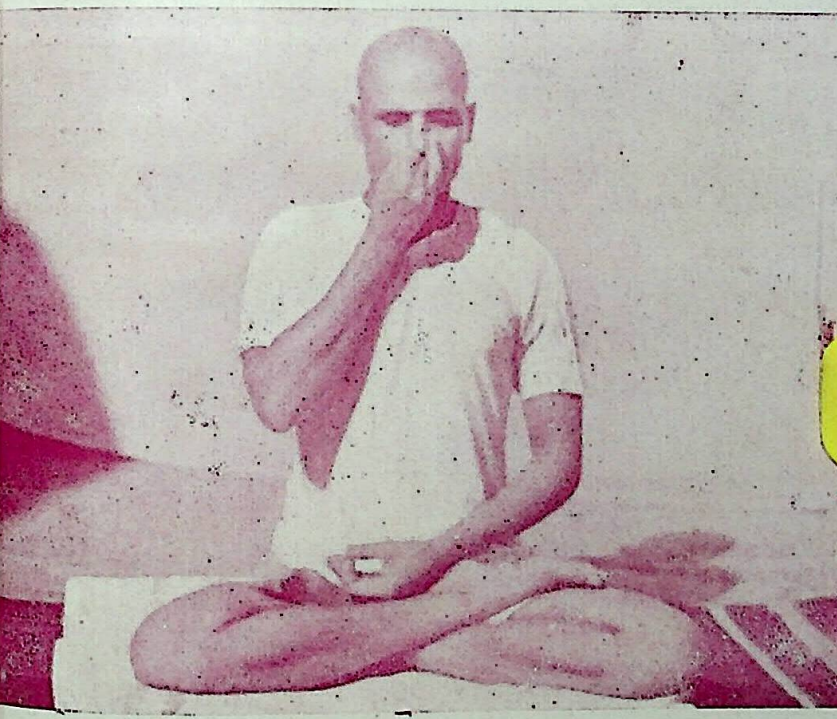
After finishing Savasana (relaxation), take up the following breathing exercises :

1. Pranayama Lesson One; Select a clean place and make a neat seat. Spread a *Kusa* grass mat on the even floor of a room or on a small wooden platform about one and a halp feet high, and three feet square. Over the mat spread an *Asana* (woollen carpet 3′×3′) and cover that *Asana* with a clean, white piece of cotton cloth. Upon that *Asana* sit erect in Padmasana as described above, facing North or East.

Thus seated, send out good thoughts wishing for the welfare of all living beings. Say, "Let all beings be peaceful and happy for ever." Send this good thought to North, South, East, West, upwards and downwards. Then utter "*Om Shanti*" three times and proceed with Pranayama.

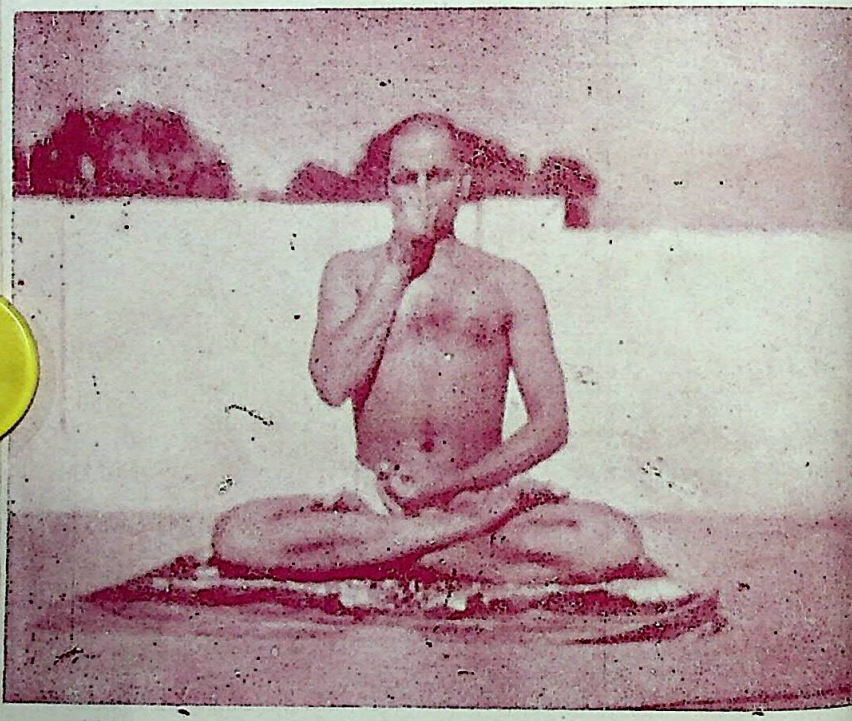
Close the right nostril firmly with the thumb of your right hand. Inhale slowly, as slowly as possible, so that no sound of any sort is produced while breathing. Fill the lungs with air as much as you can. Now close the left nostril with the help of your ring and little fingers and exhale very slowly and noiselessly through the right

1.



How to Practice Pranayama ?

PRANAYAMA POSE



nostril. Note that the breath is not to be retained inside. Inhaling through the left nostril and exhaling through the right one should follow each other at once. The process should be so slow and gentle that even a fine thread held near the nostril may not shake or tremble. After exhaling through the right nostril, inhale slowly as before through the same nostril (right) and then exhale through the left with the right nostril closed. This will constitute one round. Do six such rounds at one sitting without any break between any two rounds.

While doing this Pranayama pay particular attention to inhaling and exhaling. While inhaling, concentrate on the in-going breath, and while exhaling, on the out-going breath. See that the air inhaled is exhaled completely from the lungs, so that none of it is left inside when you start inhaling again. This is most important.

2. PRANAYAMA LESSON TWO ; Sit erect as before on Padamasana. Close the mouth, inhale quickly through the nose and without withholding the breath inside exhale quickly. While inhaling and exhaling let a hissing sound be produced and let the chest expand and contract like

bellows. Do this Pranayama ten times, i. e., inhale and exhale ten times. Now begin to inhale and exhale very slowly only once, these two processes constitute one round. Do such two rounds at one sitting to start with and then slowly increase it to six rounds.

3. PRANAYAMA LESSON THREE ; Sitting erect on Padamasana, inhale slowly through both the nostrils to fill the lungs with air. Contract the throat by taking the chin back towards the neck. Then, force the air upwards by dragging the stomach and the lower abdomen backward towards the spine and upwards and hold the breath between the heart and the throat as long as possible. Now close the left nostril with the ring and the little fingers of your right hand and exhale slowly through the right nostril. Do this combined process five times. Then inhaling as before each time, breathe-out through the left nostril five times closing the right nostril with your thumb. Gradually, the number of this kind of breathing-out can be increased to ten times from each nostril. Those who suffer from chronic diseases, moving pains, etc., may continue this combined alternating process for half an hour at one sitting. When

this Pranayama is regularly practised twice daily with well-balanced and well regulated diet, any kind of disease can be rooted out.

4. PRANAYAMA LESSON FOUR : Sit erect on Padamasana. Close the right nostril with the thumb of your right hand and inhale slowly and gently as long as you can and fill the lungs with air. Close the nostrils with the aid of your right hand thumb and the ring and the little fingers and retain the breath inside as long as you can. Then, with the left nostril still closed breathe-out through the right nostril as slowly and gently as possible (as stated in the first Pranayama lesson). Then, breathe-in again through the right nostril slowly, gently and for as long as possible. Retain the breath inside to the maximum and exhale through the left nostril as slowly and gently as possible with the right nostril closed with the thumb. This will constitute one round or one Pranayama. Do four such Pranayamas one after the other without any break whatsoever between any two rounds. As in the first lesson, be particularly attentive and careful while breathing-in and out. Concentrate your mind on the in-going and out-going breath and exhale completely each time.

11. Pranayama As a Purifier of Body, Nadis and Mind.

Carry on the said four Pranayamas regularly and systematically for about six months if practised only in the mornings. If practised twice, i. e., in the morning and evening three months would suffice. During these practices learn to breathe properly. Be very careful to breathe-in and out very slowly, gently and smoothly. When you get accustomed to this kind of long, smooth, systematic and regulated breathing, continue Pranayama lesson two as before. But in practising Pranayama lessons one, three and four, observe the following additional hints :—

1. When taking in breath, think deeply and firmly that you are filling the body with purity, strength, vigour, good health, perfection, holiness, energy, gigantic will-power, chastity, perfect character, Light, pure love, Wisdom and all the good and noble qualities you wish to assimilate.

2. When retaining breath inside, think and believe in full faith that your body and mind are actually full of these good and noble qualities.

3. When breathing-out, think that you are surely and undoubtedly throwing away from your body and mind all sins, weaknesses, drawbacks, ailments, failures, etc. These auto-suggestions must be made most sedulously and thoughtfully.

Mantra-Jap (repetition of God's Name) should be taken up. Those who have taken *Mantra-Diksha* (initiation) can repeat the *Ishta-Mantra* at least for half an hour after finishing the Mudras, Bandas, Asanas and Pranayamas. Every *Mantra* has a great power behind it. And regular and systematic practice of *Mantra-Jap* with intense faith can work wonders. When *Mantra-Jap* is done after these Pranayamas with the prescribed auto-suggestions for quite a long time, one actually becomes a changed man, a pure man, a holy man.

By these practices one can actually purify the body, Nadis and the mind. But, the practice must be sincere and long. Giving up the practice after sometime will be a sheer waste of valuable time. One should have patience enough to plod on perseveringly. One should never get dejected if there is no immediate response. Remember that Rome was not built in a day and

that no sincere effort is ever wasted. It is only a question of time ; the response must come sooner or later.

If one carries on the above-described Mudras, Bandas, Asanas, and Pranayamas regularly and systematically for long, one is sure to find that they act as curatives of and preventives for various kinds of mental and physical diseases. As an indication of good physical and mental health one should look forward to the following symptoms :–

1. The body will become light.
2. The intellect will turn sharp and clear.
3. Memory will grow strong.
4. Will-power assumes firmness and rigidity.
5. Bodily fat will be reduced.
6. The belly will no longer project (no fat belly).
7. The face will look serene.
8. The eyes will grow bright and lustrous.
9. The voice will turn sweet (one who practises Yoga can never have a hoarse voice).
10. No foul sweat will be noticed and the body will always emit fragrance.
11. Urine and faeces will diminish in quantity.
12. The mind will remain calm and peaceful without any restlessness whatsoever. Desires

and thoughts will decrease and contentment will prevail.

13. The senses will become subdued.

After six months of practice a wonderful change will be apparent.

111. PRANAYAMA AS A HEALER OF DISEASE.

When a person carries on these Pranayamas and other exercises with faith and in sincerity for six months or more, he gains the purity of the body, Nadis (nerves) and the mind. And when a person's mind becomes calm without any turbulent thoughts, desires and emotional feelings, the Kundalini Shakti in him finds it easy to make Its upward ascent. Such a person easily understands the activities of Prana and Prana-currents in the body. As has already been explained, lack or excess of Prana or Prana-currents (nerve-energy) in any part of the body means disease in that particular part of the body. So, when the Kundalini Shakti, the cause of nerve-energy works in a subnormal or abnormal way, there is insufficient or excess of nerve-energy in the body and that causes many of our physical and mental diseases. To enjoy perfect mental and physical health one must make the Kundalini Shakti work in a normal way and

distribute nerve-energy equally to the different parts of the body. This can be done easily by Pranayama. One who has been following the methods prescribed so far with success and has made sufficient headway in them should act as under :-

Keep up the Bandas, Mudras, Asanas, Jap and Pranayamas nos. 1 and 2, as before. But when practising Pranayamas nos. 3 and 4, one should inhale with the thought that the whole body is being filled with Prana, good health, etc. One should retain the breath inside, with the firm conviction that the whole body, from head to toe, is full of Prana-energy. One should let one's mind survey one's body from top to toe and think that every nerve and every cell is full of energy and that there is no part where there is either excess or lack of energy. If there be any affected or diseased part of bodily organ, one should concentrate one's mind on that particular part or organ and think that, that affected part or organ is being supplied with proper energy. If one practises this method sincerely after learning it thoroughly, one can always cure any bodily disease one may be suffering from. This method makes one realise what real rest, real peace, and real happiness are. When one

experiences such peace and joy, one gives up running after dirty sense-pleasures and enjoys the benefits of real relaxation and sound sleep in perfect mental and physical health.

IV. Pranayama As A Means Of Controlling Mind, Sex-Energy, Breath And Nerve-Currents And Lifting The Kundalini Shakti.

Rules To Be Strictly Followed In Taking Up The Higher Forms Of Pranayamas :—

1. The Place Of Practice : The place selected for the purpose should be neither be too high nor too low and it should not be a valley. It should be lovely, neat, even, dry and free from dust, smoke, flies and other disturbing insects. It should be airy and well ventilated if it is a room. All the windows of this room must be opened for free passage of air and should not be slept in. It should be set apart for this purpose and kept holy and hung up with photos or pictures of gods and goddesses, Saints and other holy persons whom you love and revere and whose sight and rememberance may be inspiring and elevating. Lovely and beautiful flowers may also be kept–in, in vases and incense burnt every morning and evening but not during the hours of Pranayama. Enter

the room always with clean clothes and with a clean mind. If the place selected is open, it should be free from draught and protected. It should not be in a forest, river bed, sandy or a grassy area or near a water-fall. It should not be crowded or conjested, full of pebbles or too far away from one's dwelling place. All such surroundings and factors induce anxiety and disturb the mind and are therefore, inimical to the practice of Pranayama. To be beneficial, Pranayama must always be practised with due care and attention; otherwise it fails miserably and becomes dangerous. Often in unprotected places there is the danger from wild animals, etc; and in public places there is the risk of ignorant and vulgar persons causing unnecessary disturbance and noise. Fear and anxiety produce shocks which in their turn cause a variety of diseases and retard progress. It is therefore, essential that every care must be taken in selecting a proper place for the higher forms of Pranayama.

2. CLIMATE : The climate should neither be too cold nor too hot. Extremes of climate are quite unsuitable for the practice of higher forms of Pranayama. So, the climate must always be moderate.

3. SEASON : Practice regularly the Asanas, Bandas, Mudras and Pranayamas mentioned already. Work on those practices for about a year systematically till you become perfectly conversant with them. Only then begin practising the higher kinds of Pranayama during the dry season to start with. When you have once begun the practice you can continue it throughout the year.

4. FOOD : A man going to take up higher kinds of Pranayama must be very careful regarding food and drink. Every article of food and drink has a certain good or bad quality and results in similar effect. Again, its selection depends upon one's constitution, agreeability and how it is to be used. For example, let us take milk. Milk diet may suit some but disagree with others. Even when it agrees one must know how much to take. If one takes more than what is required, it will cause disorder in the stomach, in the system and in the practice of Pranayama also. The best way of selecting food and drink is :

a. Suit your food and drink to the climatic conditions of your place.

b. Select locally available articles of food and drink that suit you the most.

c. Let the articles of food and drink thus selected be simple, nutritious and easily digested.

d. Avoid too much heat or too much cold producing food and drinks.

e. Do not take too much of sour, pungent, sweet, bitter, saline and hot things.

f. Avoid highly seasoned dishes and fried things.

g. Do not take too ripe or unripe fruits.

h. Avoid any food or drink that produces abnormal heat or cold in the system and is conducive to lascivious desires and thoughts.

i. Avoid any food or drink that may result in hard or loose motion. Both are harmful.

j. Do not take any vegetable or fruit that produces drowsiness, dullness or wind in the stomach.

k. Do not take any food or drink from the hands of an unclean man or woman, i. e., from the hands of sinful and debaucherous persons. Such a thing is contagious. As you take precautions from patients suffering from T. B., cholera or plague for physical health, so also you should take this precau-

tion for spiritual and mental health. When you make a little progress spiritually you will tangibly feel the effects of such associations. If you do not pay heed to these matters, you suffer and cannot make any headway. That is why the ancient Yogis of India laid very rigid rules regarding food and drink. Many orthodox people even today do not take food and drink from hotels or from every man or woman. They are not superstitious as some of us may proclaim out of sheer ignorance. Many Yogis cook their own food. This is the best and the safest way to avoid pitfalls and dangers inherent in taking every kind of food or drink indiscriminately.

l. Let the place of cooking (kitchen) be neat and clean. Do not take shoes inside it. If necessary, set apart a pair of clean wooden sandels for use in the kitchen only.

m. Food and drinks become impure when they come into contact with flies, hair and dust. So, avoid such food and drink.

n. Do not take stale food, cold food, food that has become cold and is reheated or food left over for more than three hours after

cooking. Foods of all these kinds are to be considered impure by a *Sadhaka* (spiritual aspirant).

o. Do not take food of *Sraddha* ceremoney, that offered in the name of a dead person, it is injurious for a *Sadhaka*. By taking impure food one becomes prone to drowsiness, dullness, laziness, wicked and lustful desires and thoughts and often loses faith in one's efforts and becomes irregular in work and falls a prey to various kinds of diseases. These leads to his fall.

5. HOW TO TAKE FOOD: Do not talk while taking food. Observe perfect silence. Offer the food and drink mentally unto God or your *Ishta-Devata* (chosen deity). This offering will sanctify the food and turn it purer still. At times of meals sit down to fill the stomach half with articles of food, one fourth with water, and leave the remaining one fourth empty for *freer* churning of food. This is the right way according to rules of Pranayama. Do not fast or take only one meal a day. As a matter of fact, a Yogi should not live without food for more than three or four hours, i. e., he must take light diet every three or four hours. The practice of Pranayama increases the gastric fire in the body and when this

increased gastric fire is not given food to work upon, it eats away the body and gives rise to various ailments. Non-observance of this rule has made many suffer from incurable diseases through Pranayama. Never eat anything in a hurry. Whatever you eat, chew it well and properly before swallowing it. When drinking milk, do not do so at one draught as you do with water. Sip it. It helps digestion.

SOME OF THE ARTICLES OF FOOD THAT MAY BE TAKEN SAFELY, PROVIDED THEY SUIT THE PARTICULAR CONSTITUTION OF THE PRACTITIONER :—

a. Take as much of white rice as you require; boil it well. Add to it half a seer (one pint) of cow's milk and as much of pure ghee, as may suit you and sugar to taste. Add also half a *chattack* ($\frac{1}{2}$ ounce) of resins and boil. That is good as the midday meal. Morning and evening take milk either cow's or goat. Do not over-boil it. Remove the milk from the fire as soon as it begins to boil. With milk you can take one or two ripe plantains and dry grapes, dates and nuts. Always take light diet in the morning and in the evening. After food you should never feel

dull or drowsy. Your mind must always remain alert.

b. If the above food does not suit, live on milk and fruits only. Take fruits like Bananas, sweet grapes, oranges, dates, apples, nuts, pomegranates, etc. See which fruits suit you and help you in your practices. Take cow's or goat's milk with fruits, three or four times during the whole day. Divide the time and quantity to suit your wants and convenience.

c. If even milk and fruit diet does not suit you, you can try this :-

i. Take bread made of barley or wheat using ghee or butter and honey or sugar according to your requirements. If you perfer *dal* or vegetables, prepare green gram *dal* or vegetables like spinach, potatoes, tomatoes, water goard, etc. Use dry ginger and black pepper also. The use of lemon juice is permitted, if required.

ii. Prepare *Khichudi*. Take white rice and green gram *dal* proportionately according to your requirements. Cut potatoes into pieces and mix them with the rice and *dal*. Then boil them well in water. Add to it small, well cut raw ginger pieces, powdered black

pepper, a little salt and turmeric powder. The preparation should be semi-liquid and not solid. Generally, one seer (2 lbs.) of water added to $\frac{1}{4}$ seer ($\frac{1}{2}$ lb.) of mixed quantity of rice and *dal* will make the boiled preparation semi-liquid. Just before removing the boiled *Khichudi* from the fire (*Angithi*) you may add to it cut tomato pieces, if required. Take it at midday and milk and fruits in the morning and in the evening.

6. BRAHMACHARYA : People desirous of taking up the higher forms of Pranayama must observe strict Brahmacharya (celibacy). Without this observance in thought, word and deed, it is useless, rather very dangerous to practise these higher forms. Many incurable diseases have been known to be caused and many have gone mad on that account. One should therefore, beware, and not play with one's own life. Success in the practice of the higher forms of Pranayama depends mainly on the observance of strict Brahmacharya and it is only through this that the Kundalini Shakti can be raised to higher *Chakras*.

7. BATH: Do not take cold bath before sunrise. Do not take bath just after finishing your Asanas and Pranayamas. Take rest for at least ¾th of an hour after Pranayama before proceeding for a bath. Take bath after the sunrise. Often early and very cold-water bath disturb the free movements of the Kundalini Shakti and produce breathing difficulties, moving-pains, etc.

8. SPEECH: Always speak gently and sweetly. Speak little. Speak only that which is beneficial to others and to you. Do not utter any harsh words nor get angry with any one. Always speak the truth and no falsehood whatsoever. Always exercise control over your speech. A garrulous talker can never become a Yogi.

9. CLOTHES: Always use clean, light and loose clothes during Pranayama. With tight and heavy clothes, it is not possible to practice Pranayama properly.

10. POSTURE: Always practice Pranayama while sitting. Sit on Padamasana, Siddhasana or any other Asana that suits you. To do Pranayama, to regulate breath, to raise up Kundalini Shakti and to control breath, the Asana must be firm and rigid. Do not shake the body while doing Pranayama. Do not contract the facial

muscles. Let the posture be natural. Only keep the trunk, chest, neck and the head in a straight line. Do not sneeze or cough while engaged in Pranayama. It is dangerous and may bring on deafness. A shake of the body or a change in the Asana while doing Pranayama is also dangerous. It will hinder the upward movement of the Kundalini Shakti and may produce lascivious desires and thoughts and cause a fall.

11. OTHER RULES:

a. Clean your mouth, teeth, tongue, throat and the nostrils well before going to do Pranayama.

b. Be alone in the place when you carry on Pranayama practices; for, Pranayama must be practised with full concentration of the mind.

c. Be regular and systematic in your daily work, worship and respite. Do not neglect or miss doing Pranayama any day.

d. Never practice Pranayama when feeling sick and tired (unless ordered otherwise by your *Guru*) and when in sorrow; for, in such a state of mind it is not possible to carry on Pranayama with full concentration.

e. Better practice Pranayama with an empty stomach after answering the calls of nature. After a heavy meal, take rest for at least three hours before starting Pranayama.

f. Never do any work such as eating, drinking, sleeping, walking, talking, reading, etc , just after finishing Pranayama. Do not leave the Asana at once and get up immediately and get exposed to breeze, cold, etc. This is dangerous. Relax the Asana and sit quiet in any easy posture in the same place for ten to fifteen minutes and then leave the place of practice.

g. Do not take bath for at least three fourth of an hour after finishing Pranayama.

h. Brahmacharinies (virgins) taking up the higher kinds of Pranayama must stop the practice for five days during menses.

i. Both Brahmacharies and Brahmacharinies must use *Coupinum* (loin-cloth). This helps greatly in observing Brahmacharya and in the practice of Pranayama.

j. A person going to take up the higher forms of Pranayama must avoid fear, anger, anxiety, laziness, too much sleep or too much wakefulness, idle talks or gossip,

association with evil, immoral, wicked and loose charactered people, free mixing and free talking with the persons of opposite sex, long walks, heavy physical work or exercise and mental strain. Failure to do so will bring about failure and diseases also. It is, therefore, necessary to pay heed and beware.

12. A Serious Warning To Sadhakas :

Take care not to indulge in spiritual healings with the transmitting of Prana. This is an unconscious play with your own spiritual progress and involves risk to life also. A real and genuine *Sadhaka* (aspirant) must desist from such things at any cost if he really wants to make headway in Pranayama and spirituality. When a *Sadhaka* has gained the necessary purity of the body, Nadis and the mind to a certain extent he can easily perform these miracles, but the reactions thereof are serious and dangerous. Often the healer has to take upon himself the disease of the person he is out to heal. If he is not strong enough or has not sufficiently progressed spiritually, he will sink lower and undo his achievement. He will succeed, no doubt, in healing the sick in the beginning, but after some cases of success-

ful treatment he would fail miserably and would often begin to suffer from incurable diseases and misfortunes. Many people who have worked such miracles have missed their goal completely and have blighted their whole spiritual career ignominiously. There are cases where such people have even committed suicide during the period of severe reaction. Our advice, therefore, is :-Never make use of any supernatural power that you may have gained during the time of *Sadhana*, if you really want to be safe and to attain your cherished Goal. Only after the attainment of *Samadhi*, and only if you feel the necessity of adopting such a course, you may do so but not for show or in pride.

5. PRANAYAMA LESSON FIVE : First practice the Pranayamas already explained under Pranayama for physical and mental exercise. Sit straight on Padamasana. Close the right nostril with the thumb of your right hand firmly. Inhale as slowly, and as noiselessly as possible for four seconds. Let the breathing be smooth, regular & very slow, so that even when a very fine thread is held near the nostril, it should not shake. While breathing-in, or retaining the breath inside or while breathing-out do not contract the facial muscles and do not shake the body. Be firm in

your Asana and be natural. Let the nostril remain wide open, passive and distended. Thus breathing for four seconds, close the nostrils with the thumb, and with the ring and little fingers of your right hand and hold the breath inside for sixteen seconds and then close the left nostril with the aid of the ring and little fingers of your right hand and exhale very slowly and noiselessly, as you inhaled, for eight seconds. Then closing the left nostril as already explained inhale slowly as before for four seconds through the right nostril, retain it inside for sixteen seconds and then exhale through the left nostril for eight seconds. This constitutes one round or one Pranayama. Do such four rounds or Pranayamas at a stretch, i. e., without stopping in between. Stop only after finishing the four rounds. Do this Pranayama four times daily, viz., in the morning, at midday, in the evening and at midnight. You can combine this Pranayama with other Pranayamas 1—4 only in the mornings. At the other three times do this Pranayama alone. To practise this higher form of Pranayama, it is always better to take personal lessons and help from an expert guide. Many without proper guidance and careless practice suffer undesirable results. This danger should, therefore, be guarded against.

How To Keep Time And Proceed Further :

The easiest method is to count from one to four while breathing-in, up to sixteen while retaining, and up to eight while exhaling. First get thoroughly accustomed to counting numbers and smooth breathing (in and out). When you find that you can do smooth breathing and at the same time count the numbers or keep up regular time (time of breathing-in, retaining and breathing-out), take up this method, viz., when you inhale keep the counting and at the same time trace the mind from Muladhara up to Sahasrara along with the Sushumna Nadi. While tracing the mind thus think firmly that you are taking the Kundalini Shakti fully from the Muladhara Chakra to Sahasrara. While retaining the breath inside count the number from one to sixteen and at the same time think that you are holding Prana equally all over from the top of your head to the toes of your feet and also filling the whole of your body and mind with purity, health, etc. And when you exhale trace the mind from Sahasrara back to Muladhara and while tracing thus, think that you are taking the Kundalini Shakti back to Muladhara and at the same time

keep time. Continue this process throughout the period of this Pranayama. To attend to two or three thoughts simultaneously requires deep concentration and hard practice and it will result from full concentration of the mind. If you have first practised the earlier lessons in Pranayamas regularly for at least six months and have got accustomed to the process, you can go on with this Pranayama and the practice of attending to three or four thoughts at a time. Never be in a hurry. Be patient.

WHY IS THE RATIO IN THIS PRANAYAMA—1 : 4 : 2 AND NOT SOME OTHER RATIO ?

The ratio of four seconds inhaling and sixteen seconds retaining and eight seconds exhaling is most rational and scientific for the following reasons :

1. To practice this ratio is easy.
2. When you go on increasing the time you will understand that you cannot breathe-in for a longer period and at the same time you find it easy to breathe-out for a longer time than you took in in-haling.
3. By breathing-out slowly for a longer time than you take in breathing-in, you are able

to remove carbon dioxide from the lungs fully. In Pranayama (breathing exercises) this is most essential. In ordinary breathing carbon dioxide is not fully thrown out and becomes the cause of some diseases.

4. In retaining the breath inside for a longer time, the inhaled oxygen is absorbed in the system and assimilated by the cells.

5. By retaining the breath inside for longer time the secreted semen is dried up and converted into *Ojas Shakti* (great mental power).

6. Long retention of breath makes the lungs work to their maximum capacity.

7. Long retention of breath heats the Kundalini Shakti, produces enormous nerve-energy and makes the Shakti ascend to higher Chakras.

HOW TO INCREASE THE TIME OF PRANAYAMA ;

After carrying on the above Pranayama and other processes regularly for a considerable time, and when you feel pleasure, strength and confidence, increase the time to eight seconds *Puraka* (inhaling), thirty-two seconds *Kumbhaka* (retention) and sixteen seconds *Rechaka* (exhaling).

Thus slowly and steadily increase it to 36 seconds *Puraka*, 144 seconds *Kumbhaka* and 72 seconds *Rechaka*. The ratio shall always remain as 1 : 4 : 2. When this Pranayama is done in 12, 48 and 24 seconds, it is called the milder kind of Pranayama. When it is done in 24, 96 and 48 seconds, it is called the middle kind of Pranayama, and when it is practised in 36, 144 and 72 seconds, it is called the highest kind of Pranayama.

BENEFIT: By the lowest kind of Pranayama (12, 48 and 24 seconds) the impurities of the body are thrown out as the body begins to perspire. By doing the middle kind of Pranayama (24, 96 and 48 seconds) there will be tremors in the body. And by practising the highest kind of Pranayama (36, 144 and 72 seconds) one perceives the levitation of the body and an influx of great Bliss. The Kundalini Shakti then rises up fully and when It reaches Sahasrara, one attains Nirvikalpa Samadhi.

6. PRANAYAMA LESSON SIX: The process in this Pranayama is the same as in lesson five. But people, who are of weak lungs may find it difficult to increase the number beyond the ratio of 12, 48 and 24 seconds. Such people should,

therefore, stop the ratio of *Puraka*, *Kumbhaka* and *Rechaka* at 12, 48 and 24 seconds, and instead of increasing the time they should increase the number of rounds, i. e., to six at a stretch (six Pranayamas). Then after some days they should slowly increase the number to ten rounds up to eighty rounds at a stretch without stopping in in-between. When you inhale, retain or exhale, fill your mind with the same ideas or thoughts as stated in Pranayama number five. Do this Pranayama only twice, i. e , in the morning and in the evening. You can combine this Pranayama with the Bandas, Mudras, Asanas and the first four kinds of Pranayama. You can practice *Jap* and *Tap* after this Pranayama. If you want speedy progress spiritually, try to do *Jap* and *Tap* four times, viz., in the morning, midday, evening and at midnight. With Pranayama alone, it is difficult to control the mind and to attain *Samadhi*. So, take up *Jap*, *Tap* and some work in spare hours along with Pranayama number five and six.

How To Control Heat And Escape Danger :

Practice of Pranayama produces abnormal heat in the system. Often brain gets much heated. Some suffer from insomnia also. When

you feel this abnormal heat, try to do the Pranayama number three once again at the end of the exercises, i. e., do it once in its serial order and then again at the end. This Pranayama helps to remove heat and cold from the system and from the brain and makes the Kundalini Shakti work in a normal way. When the heat is intense, try to use wet *Coupinum* (loin-cloth) during day time for three or four hours or as it suits you. Wet the *Coupinum* with cold water, squeeze out water and wear it. Wet it again every half hour, squeeze out the water and use it. This will help in reducing heat in the system and in the brain. Even in delirium and in insomnia this method can be tried with great advantage. These two methods will act as preventives and as curatives of many diseases.

Dear reader ! we have come to the close of the subject and we hope that this small book has cleared your doubts on the subject. An ounce of practice is more valuable than tons of theories. So, be wise and be practical. May God out of His Infinite love and mercy bless your efforts with success and guide you ever along the right path.

OM SHANTI ! SHANTI !! SHANTI !!!

His Holiness

Sri Swami Narayananandaji Maharaj

of

RISHIKESH – [HIMALAYAS] – INDIA

A Brief Life-Sketch

&

An Appreciation

BY

His Devoted Disciples

of

the East and the West

His HOLINESS SRI SWAMI NARAYANANANDAJI MAHARAJ is one of the greatest Sages of the 20th. century. He hails from South India–the hallowed-home of Shri Shankaracharya of world-wide immortal fame. He was born on Friday, April 12, 1902 at Kongana village (South Coorg) of respectable Coorg family (Kademada family). To his father, Sri Kalappa and his mother, Srimati Ponnamma, he was dearly beloved as he was born after many years of penance, fastings, prayers and offerings to the local gods and goddesses. In devout thankfulness, they named the child NANJUNDA (Nanju=poison, Unda=to eat=Shiva), little knowing that this son of their cravings and yearnings was destined one day to be blessed with God-realization to become the true guide, Philosopher and friend of all eager and struggling spiritual aspirants the world over, in this materialistic age of thermo-nuclear bombs.

The child was robust, handsome and jovial. He had a smiling face and bewitching eyes. Little wonder that he soon became the cynosure of all eyes in the village.

Naturally the child was much attached to his parents, but though he had to tear himself away from them at the age of five to prosecute his studies, he felt unconcerned and went away with a light heart. Five years later, his father died. That was a cruel blow to the little Nanjunda and proved to be the turning-point in his life.

As a boy, little Nanjunda was very active and restless. He was an all-round student–good at studies and conspicuous on the playground as well. He represented his school at tournaments in games and sports and acquitted himself creditably. But in spite of all this activity and restlessness, it was common knowledge that he sat down quietly and regularly for half an hour or so in the mornings and evenings in serious Divine-contemplation. It came to him instinctively without outside influence of any kind what-so-ever. This innate inclination towards meditative life and the regularity and sanctity with which he practised concentration of mind in those early days gave him a glimpse of the Supreme joy and ecstasy lying hidden in its folds and laid a firm foundation for the dearly cherished and unique experience of Samadhi and Self-realization in the days to come. Surely, coming events do cast their shadows before.

After finishing his studies, the young Nanjunda did not go for a married life. Instead, he renounced the world at the age of twenty-seven and became a Sannyasi (monk). Not that his life was a bed of thorns and he was disgusted with it. No. He had comforts of all kinds. He had never met with dejections of any sort from any quarter. The fact is that his mental make-up had undergone a complete change. As he sat one day, as usual, for meditation, he experienced deep concentration of mind for more than an hour. When this high pitch of concentration was over, he heard his inner voice calling upon him to renounce the world and the young man lost no time in distributing all his property and personal assets up to the lost pie and left his hearth and home in 1929 in quest of a Guru (spiritual teacher).

It was a long and arduous journey of thousands of miles to Belur Math of Sri Rama-Krishna Mission in Calcutta towards which the young Sannyasi (monk) directed his foot-steps. And on reaching his destination and on the very first night of his stay in the sacred precints of the Math, he had a dream-vision of Sri Rama-Krishna Paramahamsa Deva sitting by his side and blessing him. For three days he was

subjected to tests of various kinds of different monks before they were satisfied and permitted him to be brought in the presence of the President–Mahapurshaji Maharaj (a very great Soul), a direct disciple of Shri RamaKrishna Paramahamsa Deva. The President was then aged eighty-four. When ushered to the President's room, our young Sannyasi prostrated himself before the revered great Saint and mentally surrendered himself to him completely. It is said that the very sight of the new would-be disciple filled the Guru's heart with satisfaction. He simply enquired of him his name and blessed him.

SWAMI NARAYANANANDA, as he came to be called in due course, loved his revered Guru with intense devotion and religious fervour. The Guruji Maharaj, in turn, bestowed on him his deep affection.

Swamiji in course of time developed a great thirst for God-realization. Secluded life began to appeal to him more and more. It was not long before he realised that to achieve his noble and sacred purpose, he must retire to the soul-stirring majesty of the Himalayas for rigorous Tapasya (penance). When this mental struggle was going on, one day, his revered Guruji, while

in an inspired mood, called him and ordered him with the following words: "You proceed to the Himalayas for Tapasya and be merged in Samadhi." Accordingly Swamiji left Belur Math in the year 1932.

Face to face with the mighty snow-clapped and awe-inspiring ranges of the Himalayas, Swamiji felt exhilerated and began to undergo rigorous penance in all sincerity. He worked indefatigably. Bodily comforts he could have none and he felt the least concern for them. Busy in Mantra-Jap ordinarily for 12–16 hours every day, performing at least a lac of Mantra-Jap daily–and sometimes with no rest or respite whatsoever day and night, he strove earnestly and patiently to bask in Divine Effulgence for which he had staked his all. And be it said to his greatest satisfaction and pardonable pride that his very hard, sincere, regular and systematic Sadhana–Mantra-Jap, meditation, concentration of mind and practice of Yoga–was suitably rewarded and blessed with Nirvikalpa Samadhi.

It was a Shivaratri night–the festival of the Lord Shiva's night-long vigil and worship throughout India–towards the close of February 1933. Swamiji sat for meditation at midnight as usual. He felt the full rising of the Kundalini

Shakti to Sahasrara and his mind soared to a very high pitch. His breathing stopped automatically (Kevala Kumbhak) and so did the heart-beats. The body idea melted away, he lost the ideas of subject, object and knowledge, his lower consciousness becoming finer and subtler became one with the Ocean of Consciousness by Itself and the mind—along with will, ego, intellect and Chitta merged completely in the great void (Infinity). Swamiji felt himself one with the Ocean of Consciousness by Itself. He remained in this state of Samadhi for quite a long time. And then, slowly but surely, his mind though still at a very high pitch, came down to the plane of relative consciousness. But his angle of vision had undergone a complete change and he could perceive the one Atman (Self) everywhere behind all names and forms. In fact, he felt Divine unity in universal diversity. The seeker after Truth thus became the Path-Finder, and resolved to share his unique experience with true spiritual aspirants all the world over and to communicate to them the ways and means of Self-realization as he realized by actual practice.

It was in the year 1936, after the Maha Samadhi (death) of his revered Guru Deva, that

Swamiji severed all connections with Sri Rama-Krishna Mission and, in due course, came to be enthroned as spiritual Guru in the hearts of his admiring followers in the East and the West.

II

SRI SWAMI NARAYANANANDA is a Godly man. That he is one of the greatest Sages of our times goes without saying. Those who have directly come in contact with him or sat at his feet as disciples know him only too well by personal experience and realise his greatness as a spiritual Guru. Those who have pondered over and benefitted from his illuminating books, speak of them thus: [We quote a few opinions out of numerous tributes paid to the books on their own accord after reading them.]

1. "On the Eastern horizon in the holy city of Rishis and Yogis has risen a bright star brilliantly shedding its light on most abstruse questions pertaining to the practice of Yoga."

2. [Another Westerner who visited India and various religious institutions and read philosophical and religious books written by different great men and after visiting Swamiji and reading his books writes thus:] "How can I ever thank you for your wonderful Darshan of May 31, 1959. Your books are the priceless treasure I brought back from India. The movie camera captured your enchanting smile and the beauty of God that you

are. Although I have not written sooner, you are always in my heart and thoughts and ceaselessly I thank God that we were able to make the trip to lovely India and that through the Grace of God, got in personal contact with your Holiness."

3. "I cannot too often repeat how great influence the book: "THE SECRETS OF MIND-CONTROL" has had upon me. This wonderful book gives the most subtle of all subtle imagined. I have observed thorough alteration. I am much more quiet now-have got a more sharp discriminating faculty, etc.

Taken upon the whole, it is one of the most wonderful books I have ever read. Nor have I read anything like that and I shall not again read such ones, so great is the impression which they have made upon me."

4. "For the past five years I have read every book available in this city (New York) on Hindu spiritual teachings, but the books by your beloved Swami Narayanananda are by far superior of any of their kind."

5. "You already know my admiration for all the books-of Swami Narayanananda-being the most "DEEP" and at the same time practical ones for a sincere Sadhaka. In them are contained the essence of everything genuine of Indian Philosophy combined with the experience of personal Realization, which alone make them fit for being "GUIDING" books for spiritual seekers. I know of no other books today in which are contained this Knowledge in such a form."

Swamiji is the embodiment of purity and selflessness. Though in his sixtieth year, he looks much younger for his age. And the secret of his youthful appearance and the halo that surrounds him lies in the strict life of Brahmacharya (celibacy) that he has lived and the practice of Yoga that he has diligently pursued. In fact, he lives the ideal life which he inspires others to emulate and preaches his followers to aspire after and strive for in all earnestness. Who knows that the Omnipresent, Omnisicient and Omnipotent God, in His Divine Providence, may have sent him as the new prophet at this crucial juncture of man's sojourn on earth to rejuvenate and repropagate the ancient Indian ideal of Dharma (righteousness).

Swamiji does not believe in creating Samajas, Maths or Organisations or even gathering people around him for self-exaltation. Secluded he lives a clean, simple, innocent and independent life free from shackles and fetters of all kinds. He has no funds at his disposal nor does he care to collect and hoard them. Pomp and show as well as power and pelf he abhores. Name and fame, that "Last infirmity of a noble mind" he discourts and shuns. He is easily accessible to all seekers after Truth, rich and poor, young

and aged, alike and knows no distinctions of caste, creed, colour and sex in propagating his MESSAGE. He is the true Guide, Philosopher and friend of all. His sole aim in life is to communicate to the sincerely struggling spiritual aspirants his personal experience of God-realization in order to lift them up to follow in his foot-steps so that they may also taste the sweet nector of Divine Immanence in themselves through Mantra-Jap, mind-control, concentration, contemplation and practice of Yoga.

As a spiritual Guru, Swamiji shows fatherly care and affection and motherly tenderness towards all who approach him for guidance. His interest in the spiritual well-being of his followers is never failing. He always meets them on their own ground, answers their queries and resolves their problems as sweetly as possible. Those who correspond with him about their difficulties in Sadhana (spiritual practice) or seek his advice for self-upliftment, receive prompt replies which encourage them to still greater endeavours along the right path. His words are resonant with great helping and healing powers for the moral and spiritual edification of his disciples. His influence over them is deep and permanent. The perspectives

that he enables them to conjure up before their mind's eyes are very subtle and beggar description.

In this materialistic age when power, pelf, name, fame and even sexuality, etc., hold sway and there is no end to man's sordid wishes and desires, it is a great solace to meet such a noble person who, even as a youngman, spurned all earthly connections and considerations and renounced the world to devote himself to a life of dedication to his Inner-Self in quest of union with the Infinite. We love, adore and venerate him as a true Teacher because there is no compromise in him in essentials and he strikes in all sincerity and humility to lead aspirants towards the attainment of the Highest Goal in life.

In short, as a spiritual Guru, Swamiji represents the essence of the highest spiritual attainment and a clear understanding of the mentality of the modern man. The essentials of the system of education that he has laid down cannot but help boys, girls and adolescents attain perfection in life that the world is so sorely devoid of at present. It is only too true to say that in SWAMI NARAYANANANDAJI the new India of today has personified the highest ideal of the India of Rishis of old.

Swamiji has been recently photographed under the Neem tree which he has planted in the garden of 'NÁRAYANA NIVAS'. The twin trunks of this tree symbolise the ideals he stands for and preaches. To quote his own words : "Many people confuse the aims and ends of State, Education and religion. They think that these three departments are quite separate from one another and have different aims and ends. Whereas this is not really so..... The aim of an ideal State is to protect the lives and properties of its subjects and to make them peaceful, prosperous and happy.....The aim of Education is to make a man wise, peaceful, prosperous and happy. What religion aims at is also to make man good, peaceful, prosperous and happy..... Where does then true Freedom lie? It lies in knowing one's own True Nature or, in other words, in gaining Universal-Consciousness..... This does not mean that a man must neglect his body and material things. This will be a blunder. To get attached to sense-objects and to become a slave of the mind and senses are the two real danger spots. These make one suffer hell-fire. To neglect the body, to deny it its bare necessities and to show a cold shoulder to all material things are also fraught with

dangerous possibilities. Such an attitude also leads one away from the goal ..... Any education that takes man away from God is no education. Likewise, any education that makes students neglect the material side of life is also a misnomer. For a happy, healthy and all-round growth of man, there must be a combination of the Eastern and the Western (spiritual and material (science) ideals. This combination will lead to a happy and healthy growth." (From Swamiji's book:-"MIND, ITS SOURCE & CULTURE"-Pp.133-140)

III

SWAMI NARAYANANANDAJI'S greatest and invaluable contribution towards the spiritual emancipation of man is the revelation of his unique experiences in the form of books in English. Swamiji has, by now, written seventeen original books (A complete list of which appears at the end of this book along with translations of some of them into Hindi.) on a variety of subjects to teach man how to come face to face with the Ultimate Reality and feel the Supreme Ecstasy of communication with the Almighty as a matter of course. Having lived a life of severe austerity in seclusion for well nigh two decades and having attained Nirvikalpa Samadhi through

Brahmacharya (celibacy), strict self-discipline, perfect mind-control and deep contemplation, he is eminently fitted to show the right path to people groping in ignorance for the realization of their cherished hope in life.

A narration of the cruel circumstances in which Swamiji had to pass a number of years of his dedicated life and the ordeals that he had to pass through would make one's hair stand on end. Suffice it to say that receiving no encouragement from any quarter and being even denied the comfort of a roof to take shelter under and, contrarily, suffering insurmountable difficulties and obstacles and facing manfully the calumny; slanders and scandals heeped upon him by unscrupulous and evil-minded persons for their own selfish ends, Swamiji carried on unruffled the even tenor of his life and busied himself in writing books which, he penned with marvellous ease and facility. But when the manuscripts were ready, Swamiji had no wherewithal to get them published. His honest labour lay unfruitful; his cherished hope unfulfilled. Yet he did not lose hope.

The ways of Providence are indeed strange and past finding out. After the partition of India in 1947, four orphans—two brothers and

two sisters, Shri Ram Prasad Gandhi, Kumari Krishna, Kumari Savitri Devi and Shri Surya Prakash who had migrated from West Pakistan after having lost their hearth and home, chanced to come into contact with Swamiji. They read through the Mss. and, convinced of their high merit offered to publish them. Though these youngsters became the publishers, worked very hard and made lot of self-sacrifice, yet, Swamiji had to keep a close watch, take the burden and guide them at every stage of progress (development). Had it not been for the great self-sacrifice of Swamiji all the books would not have seen light.

A few names it is worth while to record in this connection. Among Swamiji's Indian devoted disciples, a mention deserves to be made of Sri G. L. Sethi, B. Sc. (Honours) B. T.—Gold Medalist, now of Delhi. He is also a refugee from West Pakistan and, on migration to India, chanced to come to stay at 'Shanti Kutir' in August, 1947, in one block of which Swamiji was then having his abode. He has been an educationist of standing and reputation in the Punjab. As a labour of love, he has read through the Mss. of all these books with great care and at considerable sacrifice to prepare them for the

press. The names of Sri Swami Shankarananda, Sri Tilak Raj Khanna, B A., and Sri Ishar Das Gulati also deserve mentioning. They all helped in spreading the MESSAGE of Swamiji.

Among the Western disciples of Rev. Swamiji, Miss Anne Lise Dresler of Copenhagen, Denmark, [Europe] did yeoman's service unto Swamiji's cause in translating many of the books into Danish language and publishing them in Denmark (Europe) with great love, devotion and self-sacrifice. Mrs. Edith Enna also translated some of the books into Danish language and closely corroborated with Miss Anne Lise Dresler and helped whole-heartedly in publishing all the books of Swamiji in Denmark. Mrs. Birgit Holger Prytz and Mrs. Ingeborg Brochorst also helped Miss Dresler, in proof-reading and in running a religious Magazine.

Special mention may be made here of a sincere and devoted disciple of Swamiji–Mr. Jim Rundt, of Milwaukee (Wisconsin)–U. S. A., who came in touch with Swamiji in the year 1961 and helped Swamiji's cause whole-heartedly with free contributions. Mr. Joseph Coanda and Mrs. Victoria Coanda of Milwaukee-(Wisconsin)-U. S. A., also rendered great service in spreading Swamiji's MESSAGE.

—A Short Life-Sketch of—

The Revered Author - Swami Narayanananda

As Predicted By

Shri Ramswaroop Suri, Honorary Director, Yoga Physical Culture Institute, Batala, (Punjab), with the help of the science of palmistry-on January 13, 1954.

1. The cross inbetween the lines of heart and head–the parallel lines at the mount of Jupitor–the great triangle formed with the lines of head and heart, with a base line from the line of life–all go to prove the peak of spiritualism.

2. The presence of circles in the fingers of Sun and Jupitor and on the thumb prove the association and friendship with very great men, of the order of Rajas and Maha-Rajas.

3. The starting of line of head from the line of life, is a clear proof about the strong will, determination and topmost qualities of head. Its leaning towards the mount of Luna and actually turning to the mount of Luna, is a clear proof that the person possesses a very bright quality of imagination, concentration and meditation. He is deeply interested in one particular science of a very high order.

4. The presence of parallel lines on the mount of Luna and second line of fortune prove

that his personality is a subject of fascination for other people and they are so fascinated that they do help him in kind and coin.

5. The long line of heart going to its own mount–Jupitor and ending in a fork is a clear symptom of his single–mindedness, gentle, meek and sympathetic nature. His heart is bold.

6. The presence of squares on the mount of Jupitor and the parallel lines, is a clear proof that he should lead the people in search of Truth. Had it not been for these parallel lines the person would have been a great leader in any other sphere – but their appearances (of these lines) prove that he is a very great leader in spiritualism.

7. The uprising of lines on the line of life is a clear proof that the person should shine in his life : say at the age of 52 - 56 - that period should be taken as the brightest period of his life, bringing him prosperity all-round.

8. The line of life is un-interrupted, healthy and long, so he enjoys a very good health and long life.

9. The line crossing the line of life before the middle part, is an indication that the person must have seen great troubles in earlier life, i. e., between the age of thirty and forty-eight.

—A Short Life-Sketch of—

THE REVERED AUTHOR-SWAMI NARAYANANANDA

AS PREDICTED BY

SHRI R. M. DATTA, *India Known Psycho–Palmist,*

DEHRA DUN (U.P.)

with the help of the science of palmistry on

April 14 - 1957.

Jupitor is the King of Planets and the most impressionable in that it lies within human power to develop it to any extent towards Self-Realization and this fact is eloquently borne out by the examination of the left and right Palms of His Holiness Sri Swami Narayananandaji. His left palm shows Venus and Sun in prominence and Jupitor normally developed. But in his right palm it is Jupitor that overshadows all other planets and supported by Sun it dominates to such an extent in Swamiji's 28th year of life that all worldly pleasures lose their hold on him and within a period of five years Swamiji is able to experience highest spiritual Bliss-but within him speaks the Inner-Self that he should kindle light in ignorant hearts steeped in the darkness of "*Maya*", reveal to them their real-selves which in truth embody the Real Truth and mingle themselves into the Higher-Self as rivers gleefully lose themselves into the mighty

ocean. The combination of Jupitor and Sun in Swamiji gives him the power of expression and Divine inspiration-which steal even steal-hearts and rapidly they melt into love for this MESSENGER of God whose only mission in life is to lead the suffering humanity to the path of righteousness through self-discipline and mind-control and thereby experience the Supreme Reality within Itself (themselves). To continue with Swamiji's life–his greatness or to be more correct the greatness of his inner-Self will shine with a glory of its own in his 57th year of life. And mankind will begin to benefit spiritually so much that this one Soul of souls will shed his lustre on one and all and bring into the fold of the Lord his prodigal sons by the magic of his soul-stirring MESSAGE of LOVE which in its broader form is an expression of the Divine. The Venus in Swamiji has been converted into great mental power and is the secret of his everlasting youth and that unforgetable love-inspiring LOOK in his eyes–a look which at once touches your heart cords, draws you nearer to the Great Soul, your worry vanishes and you feel at full harmony with the world that exists within you and without.

GENERAL BOOK OPINIONS:

Sri Swami Ganeshananda Bharati, Agstyamuni-Himalayas

I am very proud to write to you that your book: 'THE PRIMAL POWER IN MAN OR THE KUNDALINI SHAKTI' is a rare boon to the world. I had already great regard for you as a great man, a Sage of Illumination or Self-realization, but I had no idea that your Holiness had so keenly and minutely watched and explained the most difficult subject in a very clear, simple, lucid language and most scientifically.

Since last thirty years as a monk, I had gone through many books dealing with Kundalini Shakti by various authors but no one has explained it as you have done. Your work is a great asset not only to **Coorg** (birth-place) but to India and the whole world also. I can emphatically say that your Holiness is born to fulfill this GREAT WORK OR MESSAGE.

I am highly benefitted by this book. I had lots of doubts before reading this book and all of them have been fully cleared and I am now working along the proper lines.

—:o:—

Mrs. Ingrid Kelly—Victoria—Australia.

Your book: 'KUNDALINI SHAKTI' arrived shortly. I appreciate your wonderful words. When I finished reading the books for the first time (I am reading it again) I was struck by the grand simplicity of the main idea. Western Psychology is still losing itself in complications which defeats Unity and a true conclusion. Your expositions on the other hand never leave the main theme on which the book is built and enables one to grasp the significance of the subject. The chapter on the partial rising of the Kundalini Shakti and Its Currents was of particular interest to me, as I found the explanation of the various currents, flashes of light and electrical shocks which I have felt at various times.

'Chetana' Bombay, on : "Mind, Its Source & Culture"

SWAMI NARAYANANANDA is already very well known through his various works. He is a realised soul who has taken upon himself the sacred mission of reforming and enlightening the common people and showing them the path of spiritual regeneration and true peace.

In the present work the revered Swami makes a strong plea for mind-control and deplores the utter lack of higher values in our educational system. He deals with the multifarious mind-functions in a scientific manner and throws light on the hidden powers of mind. "One can never dream of happiness here or hereafter without mind-control", says the author. He emphasizes the absolute necessity of Brahmacharya for all higher development and explains how a Brahmachari can awaken and direct his Kundalini Shakti for his spiritual uplift.

The book is a practical treatise of inestimable value to those interested in self-improvement and self-discipline. One of its object is to educate the educators of India, if they are prepared to learn. ———

Sri Hashmat Rai—Bareilly (India)

I happened to see your book on Kundalini Shakti recently and practised it. I had read Swami Sivananda, Sir John Woodruff, V. G. Rele and other five books in English and some in Hindi on this subject—but none was so comprehensive, practical and satisfying as your book. The language is very simple and is free from technical words. The practises and Sadhanas given therein are easy to follow. Your book is much superior to any other book on this subject.

Master Pieces on Yoga, Vedanta, Mind-Control & Brahmacharya

By: Swami Narayanananda, *Rishikesh*-HIMALAYAS-INDIA

The following books are original works being the products of a Master-Mind. These wonderful books solve the riddle of life here and hereafter and help you in leading a Pure, Full, Happy and Healthy life.

These books throw full light on a variety of subjects and they have reached to different parts of the world and have helped great research scholars, Yoga-students and spiritual aspirants of the East and the West beyond their expectation. Leading papers and magazines have paid glorious tributes to all these books. The books are purely non-sectarian, absolutely practical and they embrace all creeds and both the sexes.

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1. The Secrets of Mind-Control

[*2nd Revised Edition*]

Pages 289 Cr. 8 V.O. Hard Board & Jacket

Rs. 10/-, Foreign Shs. 14/- or $ 2·00

This book 'THE SECRETS OF MIND-CONTROL' is a master-piece on the subject. It is a very remarkable, reliable and authentic guide to the subject, being the personal experiences, hard labour and sincere researches made for 40 years by one of the greatest Sages of Modern India. The book deals with the various aspects of mind-control in 20—chapters and lays down methods to be adopted by different individuals as per their taste, tendency and inner growth.

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2. The Way to Peace, Power and Long Life

(2nd Enlarged and Revised Edition)

Pages 189 Cr. 8 V.O. Price Rs. 3/50
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This book deals with the ins and outs of Brahmacharya (celibacy) and Reveals how by three-fold celibacy (in thought, word and deed) one can attain Peace, Power, Long Life, and Bliss. The chapters on immorality, the aim of married life, the place of women in social life, rules of Brahmacharya for householders, will be an eye-opener for many. There are practical suggestions to avoid dangers and avert pitfalls.

3. The Primal Power in Man or The Kundalini Shakti

[*2nd Revised Edition*]

Pp: 304 Cr. 8. V.O. Hard Board & Jacket
Price Rs 10/- Foreign Shs. 14 or $ 2·00

This book 'THE PRIMAL POWER IN MAN OR THE KUNDALINI SHAKTI' is a Master piece on Yoga, written in a lucid, arresting, and highly informative way. The full-blown Yogi reveals secrets of life and offers advice which, if followed intelligently, must lead many towards man's ultimate goal of perfection of Body, Mind and Spirit. The author has expressed profound knowledge with simple clarity and sincerity of purpose, which is most acceptable to scientific mind.

4. The Ideal Life & Moksha (Freedom)

[*2nd Revised Edition*]

Pages 208 Cr. 8 V.O. Hard Board & Jacket

Price Rs. 6/- Foreign Shs. 10 or $ 1·50

This book deals with the control of mind by the practice of four Yogas, viz., Raja-Yoga, Bhakti-Yoga, Jnana-Yoga and Karma-Yoga. In expounding the topics the author has kept in mind the needs of the modern-man and has adopted the ancient message to modern conditions. Here an able and excellent attempt is made to commend the fullness of life as a desirable end and this book seeks to show the true Way of life to modern man lost in the stress and struggle of modern times.

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5. REVELATION

[*2nd Revised Edition*]

Pages 304 Cr. 8 V.O. Hard Board & Jacket

Price Rs. 6/-, Foreign Shs. 10 or $ 1·50

This book contains the very core and spirit of Hindu thought and constitutes a general introduction to Hinduism. It contains 291 revealed things. A concise aphoristic thought is followed by a simple and yet quite keen commentary which appeals to the scientific mind. The reading of a single thought can prove of incalculable value to the individual. In many other instances the author gives in a nut-shell what others require chapters to reveal. The book is sure to enlighten and give delight to all sorts of people.

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6. The Mysteries of Man, Mind and Mind-Functions

[*2nd Enlarged & Revised Edition*]

Pages 712 Cr. 8 V.O. Cloth Bound.

Price Rs. 16/- Foreign Shs 25 or $ 3.50

This book: 'THE MYSTERIES OF MAN, MIND AND MIND-FUNCTIONS' is a very remarkable and comprehensive treatise of a difficult and at the same time most vital subject. A study of this most wonderful book will reveal that the author bases his extraordinarily elaborate arguments on sound reasoning, vast learning and deep experience. This book is an original work and a substantial new contribution to Psychology—being the researches made by a full-blown Yogi, who has dedicated a long life of 40 years after self-discipline, practice of Yoga, mind-control and thus coming face to face with Reality. The book is of absorbing interest and opens out realms not explored by modern Psychology.

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7. The Gist of Religions

[*2nd Enlarged & Revised Edition*]

Pages 172, Cr. 8 V.O. Hard Board & Jacket

Price Rs. 4/-, Foreign Shs. 6/- or $ 1·00

This book: "THE GIST OF RELIGIONS" is a very interesting book. It gives the essence of all major religions of the world with a short life-sketch of their founders. The language is simple and the style lucid. The subject has been dealt with in a masterly way. By going through the book with an unbiased mind one is sure to foster a spirit of tolerance, love and regard to the followers of the different religions of the world. This book will also serve as a reference book.

8. A Practical Guide to Samadhi
(SPIRITUAL TEACHINGS)

[*2nd Revised Edition*]

Pp: 228 Cr. 8 V.O. Hard Board & Jacket
Rs. 6/00, Foreign: Shs. 10 or $ 1·50

As the name denotes, this book deals with the practical ways & means for the attainment of Blissful state of "*Nirvikalpa Samadhi*". This little volume is Swamiji's 8th contribution to the science of Applied Yoga. It would prove to be not only an effective "PRACTICAL-GUIDE", but it would also inspire the readers, to take more seriously to Sadhana [spiritual practices]. Arranged into 19 chapters the book shows in a convincing and lucid manner the path-ways to the "GATE OF HEAVEN".

9. Mind Its Source & Culture

Cr. 8 V. O. Pp. 154–Hard Board & Jacket
Rs. 6/-, Foreign: Shs. 10 or $ 1·50

This book is another master-piece from the pen of the Revered Sage. It deals with Mind, Its Origin, the multifarious mind-functions, the hidden powers of the mind, Emotion and real Education, etc., in a most lucid and convincing manner. Dealing with mind powers the author brings forward the absolute necessity of *Brahmacharya* (celibacy) for the higher developments of the mind, for its control and attainment of *Samadhi*. This point has been dealt with in a most scientific way, thereby refuting the charges made by some of the biologists and medical men against the observance of Brahmacharya. The last chapter explains the need of man making education and the changes that are to be made for the real peace, prosperity and evolution of human beings. A study of this book is sure to enlighten one and all as it throws light on most vital and intricate points.

10. The Secrets of Prana-Pranayama & Yoga-Asanas [Illustrated]

[*2nd Enlarged & Revised Edition*]

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Copenhagen, Denmark.
[EUROPE]

The theory of 'Ojas Shakti' sketched by Swami Narayanananda is surely relevant to a paper emphasising the connection between sexual energy and higher psychic states that Dr. Hereward Carrington read at an International Congress that met some years ago at Copenhagen. It also invites comparison with the theory of mental 'homeostasis' put forward by the analyst Samuel Lowy. Lowy suggests that following successful repression in one field (say aggression or sexuality) there is an increase of productive potentiality in other spheres. Swami Narayanananda's book is a pointer to the vast fields which have yet to be ploughed.

THE MYSTERIES OF MAN, MIND AND MIND-FUNCTIONS

[2nd Revised Edition]

(*By: Swami Narayanananda*)

Price: Rs. 16/-, Foreign: Shillings 25 or $ 3·50

REVIEW BY: "HINDU" Madras, (INDIA).

The widespread demand in the world to-day for more information about the theory and the practice of Raja-Yoga has not been met by all the books on the subject that have come tumbling into our laps. What makes Swami Narayanananda's book a valuable addition to the literature is the attempt to disclose the relevant experiences behind a difficult terminology by somebody who has been treading the path of Yogic discipline for the last twenty-five years. Accepting the traditional scheme of classifying experiences into Jagrata ('waking-state'), Svapna (dream-state'), Sushupti ('dreamless sleep-state') and Turiya (transcendental-state'), the author works in many fine details about unconscious and subconscious states. Various modifications of the 'mind-stuff' or Chitta are described and practical suggestions for averting undesirable thoughts and emotions are thrown out. The theory of Kundalini Shakti expounded by the author in his previous volumes is made pivotal to the discussion. Even a partial ascent of the Kundalini into the 'head-centre' is said to bring with it inspiration in such domains as art and literature. Inspiration, however, stops short of intuition or Emancipation which is here described as the complete ascent of the Kundalini. [P. T. Back]

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